THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—I Tim. iii. 15.

Vol. IX. No. 29. NEW-YORK, SATURDAY, SEPTEMBER 28, 1839. Whole Number 445

POETRY.

From the London Christian Observer.

THE WANDERERS OF ISRAEL.

From "Remember Israel;" Poems by a Clergyman.

"O Lord our God, other lords beside Thee have had dominion over us.—Isaiah xxvi. 13.

Oh why should Judah's broken vine
So long neglected lie?
Why should her drooping tendrils pine,
Where still the skies of Canaan shine,
In cloudless brilliancy?

Why does not Syria's palmly plain,
Where Judah's children trod,
Recall her long-lost sons again,
The promised blessing to obtain
From Israel's covenant God?

And why should Salem's warriors tread
The shores of distant lands,
Far from their fathers lay their dead,
Their blood for Gentile tyrants shed
In many a martyr'd band?

Oh why forgotten and opprest
Should Jacob's offspring be,
Without a home wherein to rest,
Nor one to utter, "Be ye blest
From far-off Galilee?"

The Jordan's waters flow as bright
As in departed days;
And Sidon's waves reflect the light
Of all the starry lamps of night
Beneath their silver rays.

By Cedron's stream the olive waves,
As she was wont of old,
Along her banks and mossy caves
Its brow each perfumed flower laves
In streams of living gold.

The Syrian fisher spreads his net
Upon thy sunny shores—
Then Israel, why shouldst thou forget
The country where thy fathers set
Their love in times of yore?

For now the faithless Arabs sleep
Where Abraham's tent arose;
And swarthy wanderers tend their sheep
Or the long midnight vigils keep—
Jehovah's banded foes.

On Calvary's long forsaken hill
The Paynim's crescents gleam,
And idol fanes those deserts fill
Whereon Jehovah's glories still
In mid-day brilliance beam.

Yes! wanderer from a far-off clime,
Where shalt thou find thy rest?
When shall the passing breath of time
Efface the memory of thy crime,
And bid thy sons be blest?

When shall the Gentile's iron rule
Relieve thy throbbing heart?
When in Bethesda's troubled pool
Shall angels bid its waters roll
To heal thy bosom smart?

Too long hath David's royal race,
God's own peculiar line,
Wander'd opprest from place to place,
With only blood their path to trace—
Gentile! that work is thine.

Ye warriors of departed days,
Your names shall rise again;
And the glad tones of joy and praise
Judea's sons again shall raise
O'er Ephraim's rocky plain.

Lords of a long forgotten time!
We see your day-star rise!
Forgetful of your father's crime,
We hail you chief in every clime
Beneath Jehovah's skies.

From the British Critic.

A TEMPERANCE FESTIVAL.

Under what genus of celebrities are we to class a temperance festival, or a tee-total tea party? Is it a feast, a fast, or a day of abstinence? Is it a feast on abstinence principles, as its celebrators would have it, or a fast (from strong drink) on festive principles? That it is not a fast or a day of abstinence in the common acceptation of the term will appear from the following bill of fare. On Christmas-day, 1837, 1400 persons assembled in the Corn Exchange, at Preston, and illustrated "the doctrines of temperance." or "total abstinence," we cannot make out which, by sitting down to

"700 lbs. of currant bread, 364 lbs. of common bread, 130 lbs. of lump sugar, 60 lbs. of brown sugar, 81 quarts of cream, 30 lbs. of coffee, 10 lbs. of tea, 50 lbs. of butter, 84 dozen of oranges, 800 lbs. of apples, &c. &c."—p. 19 of Temperance Report for 1838.

Nor is there less difficulty in describing these temperance festivals, than in assigning their proper rank and character. But we will attempt to introduce our reader to one of them. Let the day be neither bright and cheerful, as it ought to be on a wedding day, a coming of age, or a coronation, nor yet dark and lowering as at the crisis of a lover's or a nation's fate; but let all nature wear a tint of that sober drab in which some one shrewdly said a quaker would have clothed the creation if he had the making of it. A little before noon numerous parties in trim array, containing not a few of the religious community just referred to, are seen converging towards some public building, or the meadow of the sleek and prosperous linen draper, the head of the Wesleyan interest, and the builder of its synagogue, at our little town. The neighboring baronet, our would-be representative, or the resident banker, his would-be friend, is expected to preside. The latter is that sort of person who is really at home no where but in the back parlour of his bank, but who, though a member and "admirer of our venerable establishment," is more at home in a medley of Jews, Turks, and heretics, like that on the present occasion, than in the presence of good Churchmen. He shortly appears, informs the expectant throng that Sir Phillip Flummery is engaged on urgent business, and with easy grace himself advances to the post of honor, acknowledging without embarrassment the greetings of the smiling files. Smiles, if smiles they be, are all the quakers give, as they neither doff their hats nor bow their heads like Christians, nor wag their tails like dogs; so their countenances are slightly stirred with complacency, whether towards any outward object, or reflectively towards their proper selves, it is not for mortal eye to decide. All gather round the solid materials on which they are going to feast, fast, or abstain, whatever it is to be called. But this crisis reminds us of the meek young curate, who to be sure has looked very small, and been rather in the back ground all this time. He is but too conscious that this is not *his* day, and that, as Homer says, the gods are about to give glory to the enemy. He, and his veteran Baptist rival, flushed with a recent Church-rate triumph, confront one another to the right and the left of the chairman. There are two, by the by, of our town's *magnates*, who might have been expected to enjoy such an assemblage, but are missing. The civil head, or deacon of the Baptists, and the ecclesiastical head of the Wesleyans, are this day content to shun the public gaze; for the former is by profession a producer, and the latter by practice a consumer of the prohibited article; ale being his week-day refreshment, and alcohol, in a less diluted shape, the necessary preparation for his sabbath exercises, and restorative after them. But we must return to our company, whom we left on the point of proving their zeal for the cause of total abstinence. A pause like the awful silence before a battle is made;—and a grace must be said by somebody. The eyes of the trio at the top of the table meet: the chairman impartially divides his patronizing glances between the two rivals, preparing, like Fortune, to assist the bold, and to give his final nod to the one who comes forward to claim it. The Baptist is however too sure of ultimate victory to presume, so the curate is suffered to break silence, and feebly prolongs a grace to dissenting dimensions; on which the other with a deep and sonorous *Amen*, like a gamester sweeps the board, and marks the occasion for his own. An immense and rapid disappearance of tea and cake and other miscellaneous viands, soon testifies the sincerity of the general devotion to total abstinence principles. Speeches follow, and "conversation on temperance subjects;" the sad consequences of fairs, christenings, and Christmas; the insults and still more serious detriment suffered by the present parties from their drunken friends, neighbors, servants, and masters; the number of times their slumbers have been disturbed by midnight revelry, by mirthful strains echoed through the silent streets, and other like persecutions. The breakfast concluded, the chairman early announces that he is engaged to dine ten miles off with "his friend," and bows himself out of the room; the whole multitude, above all the Quakers old and young, gazing with no small admiration on a man who is going to dine with a baronet. The curate now feels himself left in the lurch. All eyes are turned in silence towards him expecting some sign, and he has none to give. After a few awkward attempts at temperance conversation, he makes a confused and disorderly retreat, well aware how close the enemy will press his rear; and before with quick steps he has got clear of the field of action, he hears the sonorous tones of certain voices, better known than loved, in unfettered debate or in the full flow of eloquence.

The extreme dulness of these occasions suggests the necessity of some relief. For, after all, the statistics of drinking, returns of public houses, excise duties on spirits, malt and hops, &c., the topics most enlarged on, are but insipid and juiceless food, especially for the youthful fancy. A little variety is sometimes obtained by the introduction of an itinerant reformed drunkard. Blacksmiths and shoemakers are preferred for this purpose; not only on account of their well known addiction to strong drink, but for the usual loudness of their voices and grotesqueness of their action. The latter quality blacksmiths inherit from Vulcan, the former they acquire by constant competition with their hammers. The "reformed drunkard," by far the most important personage in the temperance drama, whose great charm is that he illustrates reformation without repentance, and change for the better without any compensating pains, exhibits with suitable gestures and songs a representation of his former and his present self. With this object he thunders out bacchanalian strains, till those of the audience in whom the vulgarity of modern fashions has not yet triumphed over the modesty of nature, hardly know which way to look. The orator always concludes with calling attention to his own full fed and well clad person, as an undeniable proof that the system works well, as far at least as he is concerned. We are not sure there is not in this latter argument something of that spirit of pious frauds, which makes good people prove the deluge from the appearance of marine shells on the tops of mountains. That the orator is in good case is obvious, and that the system produces some beneficial results is not disputed, at least by the persons addressed: but there is a wilful suppression of a peculiar circumstance, which prevents the aforesaid obvious fact from being a necessary proof of the general law alleged; viz., the circumstance that the speaker has a comfortable allowance for board, lodging, and travelling expenses, which it requires some ability as well as reformation to earn. None but distinguished drunkards can become distinguished reformed drunkards.—They require also, in order to success, one particular kind of physical eloquence, which the greatest sobriety will not always confer; the visible rhetoric, not of a good life, but of good looks. They must be "fine florid specimens of water-drinking." It is needless to remark, that if this exhibition is to be really attractive, really a relief to the general monotony of the day, it must be so by rendering vice ludicrous, and so, by divesting it somewhat of its disgusting character. Yet it is to this class of speakers, far more than to temperance newspapers, books, and reports, that teetotalism feels itself indebted for its present proud position in the religious world. In its choice of instruments, it is obvious, from the following extract, that "fingers were made before forks," is its favorite maxim:

"Fully aware, as are your committee, of the importance of bringing the immense power of the press to bear on the public mind, and to diffuse correct information through every corner of the land, they are, if possible, still more deeply convinced of the necessity for sustaining the efforts of enlightened, zealous, talented, and pious advocates of the cause. It is by the thrilling and powerful appeals, the moving, though unpolished oratory of nature's own making, or rather raised up by Divine providence for this end, that the cause chiefly owes its present state of success."—*Report of the New British and Foreign Temperance Society*, 1838.

Women are occasionally procured to take this part in the performance. We really think that, both in point of taste and morality, there is but little to choose between such scenes, and the Lacedemonian method of inculcating on their free-born youth the disgusting consequences of excess.

Sometimes science is made to contribute a more harmless diversion. At one meeting described to us, a side-door near tho orchestra opened, and two quarts of ale were introduced, to all appearance for the refreshment of the poor fellows who had been exhausting their lungs for hours in a hot day and a crowded room in this cheerless, dispiriting cause. A manifest shudder passed through the assembly at the sight of the forbidden liquor. They were however soon re-assured, and greatly edified by seeing the ale subjected to a chemical analysis, in order to show how large a *pudding* the ingredients would have made under temperance management. Now the gentlemen of science have it so entirely their own way in their own department, that we will not venture to dispute the fact that ale is chemically the same as pudding; in like manner as diamonds are nothing but charcoal, and sugar [paper?] and old rags are almost convertible terms. But though ale and pudding have the same chemical origin, it by no means follows that they should excite the same sensation on the palate and other senses, and produce the same result on the physical system; if experience happens to teach us the contrary. The weary traveller will never find his thirst quenched, and his fainting heart at once invigorated by a light dumpling, however his reason may assure him that the spongy mass embodies all the virtues of a glass of ale. The argument reminds one of Horne Tooke's theory, that words, whatever their current force may happen to be, must of necessity have no other meanings than what their derivations may determine for them, and are mere functions of their roots. London's thirsty populace insisted on having "bread with the gin *in* it," as was advertised by some bakers, when a company was formed for the purpose of disengaging this valuable product. But the knowledge that they were eating gin, has not been found to diminish their desire to drink it also. Occult qualities are hard to believe, but still harder to taste. "The bread's very mild," said a coachman on the north road to his companion on the box, apologizing with a jest for the innocence of the refreshment he was taking. But it would have been hard to persuade him that the dry mouthful was really "mild ale." Again; what if people should get hold of the argument by the wrong end, and reason that as ale contains the same nourishment as bread, they may as well take that nourishment in the more agreeable shape of the two?—a conclusion towards which many are indeed much helped by observing, how landlords, tapsters, and such gentry seem to thrive on their drink.

Besides the above exhibitions descriptive of the outward consequences of the vice, drawings and anatomical preparations are sometimes hung round the room illustrating its internal depredations on the physical system: and after horror has been sufficiently excited by stories of self-combustion from the use of spirits; of the very blood drawn from the veins of the drunkard, and the very water in the vessels of his brain, igniting when a candle was brought near, the trembling hearers are warned that not even small beer itself is secure from the danger of sudden conflagration; as what they suppose to be a gas-light illumining the features of the lecturer, is, in fact, fed by alcohol, as it escapes from beer, which has been ingeniously substituted. We need scarcely observe that the last argument applies with equal force to all food whatever, especially that of an unctuous description. Let people who read or work much by candle-light beware of salad-oil, fat mutton, and bread and butter. As a set-off however on the other side, we beg to remind the water-drinker himself, that even his own favorite beverage contains a gas highly inflammatory and explosive.

Another expedient generally resorted to on these occasions is a procession of "ministers of all denominations," reformed drunkards, ladies two and two, many, as the papers inform us, elegantly dressed and of interesting appearance; perhaps a gigantic loaf, or tea-kettle, and banners and music; as the custom now is for the people to sound a trumpet before them, not only when they give alms, but also when they fast or abstain. The numbers in the London procession last Whitsuntide, and the length of its circuit, was such as to excite in the Lord Mayor no small apprehension for the public peace: nay, they hardly obtained leave and protection for their display, till it occurred to municipal wisdom that the mighty elements of social disorder might perhaps be subdued by a just counterbalance, and the wilder genius of Chartism be damped by contact with the order and sobriety of the "Temperance army."

Strong drink with these reformers is the one great evil; the world, the flesh, and the devil. Mankind, they seem to think, would stand some chance of goodness if you could only keep them from the beer barrel. They view every thing in its relation to liquor. With them, as with the Teian bard, the whole universe is bibulous; earth, trees, sea, sun and moon, do nothing but imbibe. Every man is plotting how he may extract liquor from the rest of the creation. They discover that all criminals, in a word, all bad people, have been given to drink, so they conclude that alcohol is, as it were, the sap and juice of all crime, the very *virus* of human nature; though it is obvious they might draw the same conclusion concerning any other universal concomitant of crime. The moral world appears to them, what the farmer in a clay country tells you of his soil, "a very wet country, sir;" or a sort of Bedford level, in which your warfare with the elements resolves itself into perpetual draining; the more you drain, the better your crops are sure to be: and you live in continual hope of summers which make *your* fortune, though they burn up to tinder your neighbor on the chalk, and blow into the heavens whole fields on sandy soils, with all the seed and husbandry spent upon them. To judge from their writings they eye with jealousy all institutions, the oldest and most sacred, as being only so many pretences of drinking. Joy and sorrow, health and sickness, strength and weakness, wealth and poverty, freedom and service, solitude and society, occupation and leisure, learning and ignorance, and every other phase of human existence, in their view, only lead to intoxication. If three men are seen together in the streets, alas! they are going to get drunk. The current of human affairs with these people is either vinous or fermented. A poor fellow loses his heart, and becomes lovesick; of course, he drinks to cure his melancholy; he bribes the lady and her friends with strong drink, and succeeds, and is immediately intoxicated with delight and fermented liquor. They marry, and are all drunk together, including the ringers. The happy couple first indulge their thirst in a domestic way; by and by the husband goes abroad in quest of companions, with whom he contracts a social habit of drinking, leaving his wife with few resources at home, where she soon falls into a solitary ditto; they have a child, to which, as well as to the mother, gin is sure to be applied in various ways, both internally and externally; the christening is celebrated in the same way as the wedding; the infant is "nursed on the principles of intemperance," which means in tee-total phraseology that the mother takes a little porter at her meals; it grows up a stunted, ricketty, thirsty, mortal, both physically and mentally prone to drink.

It is a natural result of this view that moral goodness, with the writers before us, seem to run only in one direction. They graduate on the same scale as the drunkard, ascending only in the same line that he descends. The sailor could think of no other wish than "more rum;" so these people can devise no higher virtue than "less drink." The only improvement they could make upon temperance, was total abstinence, a kind of below-zero temperance; like those miserable Indian devotees, who, when they aspire to transcendent piety, can only compass it by increasing the number of limbs they expose to torture, or by inserting still nearer the vitals the hook by which they suspend themselves. Thus, with the school under consideration, all natural affections, all religious instincts, all devout resolves, and pure aspirations, all human virtues are to be developed on this one topic; or, so to speak, played on this one string,—the all-pervading duty of abstaining oneself, and checking the use of drink in others.

From the British Magazine.

ON CHURCH AND DISSENTING PRINCIPLES.

Rev. Sir,—Having resided for some time in a manufacturing town, in which the influence of dissent preponderates over that of the Church in the proportion of six to one, (judging from the number of congregations,) I have been led to inquire into the effect of principles called forth by dissent; and contrasting them with the fresh and vigorous mind nurtured by the church, when in full operation, have marked, "more in sorrow than in anger," several evil results.

1. *Degraded views of Christ's holy sacraments.*—With regard to baptism; a parent, when congratulated on his dying son's desiring admission into the covenant, after much earnest expostulation from the clergyman, calmly replied, that the young man was of age and must act for himself, but that *he* did not see the good of baptism. A woman, on her death-bed, being asked whether she derived comfort from the visits of the clergyman who was attending her, replied that she liked him always except when he talked about baptism to her; that it was no use pressing her to be baptized, for she could not see any advantage from it. And a boy in the church Sunday-school being spoken to on his continuing unbaptized, made answer that his parents did not trouble themselves about it. Has not that *system* in our church which, in some respects, so fearfully approximates to dissent, become answerable for a portion of this evil? By baptism being treated as of *doubtful* benefit, has not the sacrament sunk, with many, into a ceremony, and then ceased to be an object of desire? The deep-planned Registration Bill has aided also in perverting the truth; and the answer is common to the demand, "When is your child to be baptized?" "It is *registered* already." These impressions are by no means confined to members of the Baptist denomination; and the Registration Bill, be it remembered, was introduced from *anti-Church* feeling. The sacrament of baptism being administered in the churches of this town *during divine service* may, we trust, under God, tend in some measure to counteract the evil.—In most of the nonconformists' chapels (Wesleyan, in spite of their founders' protest, as well as the others) the eucharist is administered usually, I believe, once in the month; but it is avowedly, in general, a *mere remembrance* of our Saviour's death, not the application to the faithful of the benefits of his "meritorious cross and passion;" not the spiritual reception of his body and blood. Hence such low notions are disseminated that, in one instance, husband and wife partake of bread and wine together at home, in a solemn manner, without even the presence of the dissenting minister. Wherever the notion of the *priesthood* is degraded, the mystery of the *holy sacraments* has invariably been lowered in proportion.

2. *Preaching is entirely exalted above prayer.* Persons go to the dissenting chapels not so much to "worship, and fall down and kneel before the Lord," as to "sit under a preacher." Many stroll into our churches, sometimes as late as the profession of our faith in the creed, sometimes later. When invited in by the verger from the outer door, the answer is, "Not yet; it is too soon." And in Plymouth, the vulgar and ungodly reply was once made, "We do not like so much soup before our meat." I have known the clergyman condoled with by a dissenter in not having *more liberty* to shorten the *prayers*, that he might have more strength for a longer *sermon*. The general impression of the duty of going into the sanctuary is, to "hear the word." How very feeble and morbid must that state of the soul be which can prefer receiving a *message* from the king, through one of his earthly servants, to the *communion* to be enjoyed with him by admission to his audience!

3. *Irreverence is generated.* The building wherein God is approached is nothing more in the eyes of many than brick and mortar and timber! Christ is not supposed to be *present* in any peculiar manner. Kneeling boards have been set up in the free sittings, but they are seldom, if ever, pressed by any bodily member save the foot. Hats have been put on the head instantly on quitting the pew. The most careless attitudes are assumed. The liturgy is listened to (it would seem) with some degree of approbation by some; but, when heeded, it is in the same posture and with that expression of countenance with which the sermon is regarded. Yet, let me be just; the sublime devotion of our liturgy, the decent solemnities of the Church, the deep seriousness of the few who belong to the Church in heart, have been so blessed as to produce a difference in the deportment of many who come frequently to our sanctuary, although belonging to other religious denominations; and this improvement of manner (very perceptible) has greatly convinced me of the *tendency* of dissenting ministrations to beget irreverence; of the Church, to promote devotion.

4. *Disrespect to man.* This incapability of seeing persons and things in that relative honor assigned them from above, naturally follows irreverence towards God. The parents frequently complain that no obedience is rendered by their children; and there is a manifest want of that superincumbent authority, only to be derived from religion, for strengthening the rights of parents as given by God. A great deal of low Calvinism (*Calvinism*, in so many words avowed by the poorest and most ignorant) is prevalent, which *"will not take the matter out of the Lord's hands,"* and thus leaves the swearing boy and romping girl to the chance of subsequent conversion, instead of training them in the ways of grace, and looking for the promised daily renewing. This casting away of responsibility addresses itself at once to the pride and indolence of our nature, and is too easily welcomed; the eye meets you with a hard look of indifference or insolent defiance, and the countenance which seems to say, "I am quite your equal," forms a painful contrast to the manners of the ancient parishioners brought up in a happier age, and to the gracious salutations interchanged in those districts where the rich and the poor meet continually together in *church* before God.

5. *Hatred to the Church.* With some it seems to increase in proportion to the advancing zeal of the Church in Christ's cause. The children (who commonly choose their own Sunday school for themselves) are taught at home to mock at our "messy belief;" and some, on being reproved in school for want of decorum, have abruptly quitted, complaining that the Church schools are "not radical enough," are "too Tory for them." The old, on their death-bed, are often ignorant of that blessed prayer of our Lord which the Church honors, but which is so much neglected by many dissenters. Shameful falsehoods were spread as to the charge made by the bishop on consecrating a new church, and offensive expressions were bandied about aloud while the bishop was consecrating the churchyard; while the charitable and patient zeal of the rector seems to call forth in the minds of some, bitterness in the place of joy.

6. *Disloyalty.* This is a fearful mark on our population. If I were to mention the town by name, the place would be recognized as a den of radicalism. While the spirit of dissent has, I fear, had much to do with evoking these evils, willingly do I testify to the courage and faithfulness of the Wesleyan and some other of the dissenting ministers in preaching, in the teeth of the chartists, against the crime of disaffection to the sovereign; gladly do I bear witness to the stand made by many respectable dissenters in seeking to repress these evils. They do not, however, *yet* see that their *system* is the cause of so much that is wrong amongst us; they have, in striving to counteract the once shameful negligence of the Church in these parts, raised a spirit which they have not the power to master; they are not aware that the Church, as handed down by the apostles, is the only divinely authorized instrument for restraining the wrath of man. I have already trespassed on your pages, and remain, yours,

Observator.

From the British Magazine.

EDUCATION GRANT.—RESULT OF THE DEBATES.

The question has been very often asked within the last few days, "What will be the effect of the Lords' address and of the Queen's answer?" So often, indeed, that what would have seemed a question admitting of a very easy and immediate reply may perhaps deserve a little more consideration.

Taken together, the debates on the education question, both in the commons and the lords, will form a most curious crisis in our history. Which way the balance will ultimately turn, it is impossible now to foretell; but one could not read the debates without seeing that they were marked by manly avowals of principle, by a reverential acknowledgment of something more than political obligations, and by a clearness of reasoning for which, on religious subjects, one at least of those houses is not remarkable.—To take the commons first: The principle of secular education never appeared in the field; its known advocates found their best policy in silence; those who spoke repelled as a calumny the charge that they wished to separate national education from religion. On the contrary, "religion was to be mixed with the whole matter of instruction." Then came the notable distinction into general and special. Never did an abstract principle more completely sink the practical plan it was brought to support. This notion of a general religion hung about the necks of those who advocated the government plan, like a millstone; none could shake it off except those who boldly avowed that they aimed at the equal establishment of schools conducted on the religious principles of all the sects (in the elegant language of the noble secretary for Ireland) whose gold we finger. In fact, the idea of a national education on a merely secular basis, or on a basis of generalized religion, may be said to have found few supporters; and this must be a cause of thankfulness to all who really believe in a revelation, however erroneously. The result was, that the office of the Church as the authorized educator of the nation was manfully upheld on the one side, and the equal right of all sects to have their schools supported by the state as distinctly claimed on the other.—Mr. Gladstone drove home the irresistible conclusion that, on the principles avowed, it was a mockery to talk of an established Church; for if every sect has a right to have a school at the public expense, it is impossible to refuse it a chapel; and the only attempt to an answer was to fix on the supporters of an established Church the charge of inconsistency, unless they were prepared to rescind many acts of former governments, and push their principles to all its assumed consequences. Here, in point of argument, the matter rested; it will be a curious turn of affairs if the dissenters shall be found to advocate a co-ordinate endowment of all sects; and if the Church is driven, in self-defence, to advocate the voluntary principle. However this may be, the country now feels practically that to frame any system on the avowed principle of giving the same education to children of the Church and of dissenters, is impossible. The catechism is not a mere form—it is only the type of a real and living system; and if the form were changed, the substance would remain.

The debate in the lords showed what a step had been gained for right principles in the commons. The line of defence adopted by the president of the council was, that the scheme of national education was no scheme at all; that the committee of council were only the lords of the treasury in another form; that the principle of former years would in the main be adhered to, only admitting small modifications in certain special cases: on the other hand, it was refreshing to hear the Church, in the person of her prelates, taking her true constitutional position, not content with the narrow limits for which the liberals of the day are willing to compound with her, if she will consent not to proselytize,—namely, the superintendence of her own people; and claiming that, as long as the monarchy stands, and the nation is Christian, she should be enabled to offer sound education to the nation as a whole, to all who will receive it at her hands.

Now the result of all that has been said during the session is plain enough. The ministers adhere to their last and most elastic plan, as expressed in the Queen's answer to the address; they have the 30,000*l*. in hand, but they will use it cautiously; they will beware of further exasperating the feelings of Churchmen; they will try to gain over the Methodists, and to show that the opposition which they have met with arose from misapprehension and exaggeration. If they succeed, as they expect, in allaying popular feeling, and quieting alarm, it is not easy to say what in that case the next step will be. The powers of the committee of council are large, and they are undefined; but for the next twelve months it may be safely predicted that its plans will be marked by much discretion.

ARGUMENTS AGAINST EXTEMPORE PRAYING AND PREACHING.

We hope to be excused for adducing, in this place, a few arguments against the system of extempore praying and preaching. We would object the liability (not very small) of thereby foisting false doctrine and heresy into the worship of God—the tendency to wander in prayer—the chance of omitting some important petition—the incomprehensible language which may be used—the terms, which in the inconsideration and impulse of the instant, may be wrongly applied; all these possibilities go to prove the disadvantage of extempore effusions, *as a general practice.* But the argument to be urged in favor of precomposed forms is so strong, that we wonder how any one, who has given the subject any consideration, can lend his sanction to the practice of the dissenters. We read in the fifteenth chapter of Exodus, that the children of Israel sang a hymn unto the Lord, *together*. Now we ask, whether this could have been managed had not the hymn been already known? Again, in the expiation of a certain murder, the elders of the city which were next to the slain, were expressly commanded to say a *form* of prayer precomposed by God himself. (Deut. xxi. 8.) And in many places of Scripture we meet with several forms prescribed by God. The whole book of the Psalms contains forms of prayer, or of thanksgiving, or of penitential confession, as appears from the Psalms themselves, as well as from other parts of Scripture. It is very evident that the Jews used set forms of prayers; and when our Saviour came upon earth, he joined in with such formulas. His command upon this point is very express. "When ye pray," said he, "say after this manner. Our Father," &c. He thus actually composed a prayer, and commanded his disciples to use it. Therefore we may conclude, that praying in a precomposed form was conformable to established custom before our Saviour's time, during his pilgrimage upon earth, and afterwards. But really, the fact that *so few* are gifted with the ability to pray extempore, would seem sufficient to discountenance the practice. And if there be danger in permitting such effusions even to those who may happen to be qualified by perfect knowledge of the subject, sound discretion, and the possession of that *"talent"* which, as a general rule, implies the absence of any great stretch of mental power, but which is a symptom of a capacity, deficient in what Locke has called large *sound round-about sense*; we mean a ready flow of words, a volubility of speech, and an apparent quickness of conception, which present to common observers all the characteristics of intellectual superiority—if there be danger, after long practice in *viva voce* appeals and orisons, where long pauses, hesitation, and checks in the reasoning process, arising from that suspense of judgment so congenial to the spirit of true philosophy, are inadmissible and impossible—if there be danger under such circumstances, what must be the risk of letting extemporaneous supplications and harangues issue from the lips of individuals raw from college, and inexperienced in the pulpit and the reading-desk? By using a set form, we avoid all such hazard; our congregation can *join in* with us, in offering up prayers to Almighty God, in returning thanks for mercies shown, and in supplicating for future blessings, which unless they be confined to a prescribed formulary, it were obviously impossible for them to do. Unless their minds be prepared for what is coming, they are busy anticipating the turn of a period, or the conclusion of a sentence. They are carried away by the mere human eloquence of the minister; they are canvassing the truth of the doctrine, which he is earnest in inculcating, and perhaps criticising the niceties of language, the style or fitness of the prayer itself; and while their attention is thus distracted, all devotion and pious feeling are necessarily absent. The heart, indeed, may be bent upon the minister, but far from God. There may be every appearance of hanging upon the preacher's lips; but it rather springs from a species of morbid curiosity, than from any due sense of the importance of those religious truths he is inculcating. Not so with respect to our beautiful liturgy, stereotyped on every heart. In it we meet with prayers of distress, the praises and exultations of triumph; passages fitted alike for the indulgence of joy, or the soothing of sorrow; chasing away despondency and affliction, and furnishing gladness with the strains of holy and religious rapture. What can convey a higher idea of the intrinsic excellence of any composition? The *beginning of the twenty-second Psalm was pronounced upon the cross; part of the thirty-first made the last human utterance of our Saviour.* By far the greater part of our Liturgy consists of passages and extracts from holy writ, presenting religion to us in the most engaging dress, communicating truths past philosophy to investigate, in a style surpassing poetry; calculated alike to profit and to please; to inform the understanding, elevate the affections, and entertain the imagination, grateful as the manna which descended from above, conforming itself to every palate. "Other productions, after a few perusals, however fair, wither like the gathered flowers in our hands, and lose their fragrancy; but these, like the unfading plants of paradise, become, as we are more accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odors are emitted, and new sweets extracted from them. He who has once tasted their excellencies, will desire to taste them again; and whoso tastes them oftenest, will relish them the most."*—*Church of England Quarterly Review.*

---

* Bishop Horne.

COMMUNICATIONS.

For the Churchman.

THE SALVABILITY OF THE HEATHEN.

In the discussion of this subject in the Churchman, I do not recollect any reference to the Sermons of Dr. WARDLAW, a distinguished living divine of Scotland, several of whose works have been republished in this country. A friend having recently placed in my hands a copy of the Sermons alluded to, brought by himself from Europe, and having been not a little interested in the views presented by him on this disputed subject, I have thought your readers might possibly be gratified by a brief analysis of them.

It may be interesting to show, first, the cause which led Dr. W. to the preparation of the Sermons. The present Lord *Brougham*, when entering upon the duties of rector of the University of Glasgow, delivered an Inaugural Discourse, much extolled by many at the time, in which he uttered the following sentiment: "The great truth has finally gone to the ends of the earth, that man shall no more render account to man for his belief, over which he has himself no control. Henceforward, nothing shall prevail on us to praise or blame any one for that which he can no more change than he can the hue of his skin, or the height of his stature." Dr. W. believing that, if these principles were true, it follows "with equal certainty that man has no account to render for his belief *to God*:—that there is no moral responsibility connected with belief,"—undertook, I think successfully, to show, in two sermons preached in Glasgow, that *man is accountable for his belief.* These sermons were immediately printed, and the edition being soon disposed of, he accompanied a second edition with two sermons on *the Responsibility of the Heathen.* His reasons for thus connecting these two topics, he assigns in the following paragraph.

"I have been induced to accompany the two former discourses with two additional ones, on a subject very nearly allied to that of which they treat, almost indeed forming a branch of it, viz., *the Responsibility of the Heathen.* If the former subject be interesting to the solicitudes of *self-love*, the latter is not less so to those of philanthropy. If a heathen could say, 'Homo sum, humani nihil a me alienum puto,'—is it possible for us to contemplate our fellow immortals in the most important of all views of their condition, relations and prospects, without any rising questions of anxious curiosity? And as each subject has its appropriate, both have also their common, interest. And both involve the principles of the Divine administration, as displayed under varying circumstances; and both have thus a powerful claim on the attentive regard of *piety;* which cannot but be desirous to ascertain these principles with precision, to have a clear discernment, and a devout impression, of their rectitude, and thus to possess satisfactory ground on which to "vindicate the ways of God to man," and to clear the revelation he has given us of every evil surmise and derogatory imputation. Upon this new topic, I have endeavored to bring the light of Scripture to bear, and to show that the intimations of the sacred volume concerning it, are in harmony with the dictates of enlightened reason. I would willingly have followed advice, and have altered the form of the work, converting it into a treatise on responsibility in general. The instant I looked at the subject, however, in this general light, the field widened before me, to an extent that made me shrink; and I perceived that, to do it justice, it would require to embrace a variety of topics, on which, however attractive, I was not desirous, in the mean time, at least, of appearing before the public."

I pass over the discourses on man's accountability for his belief, for the purpose of proceeding to show Dr. W's views of the responsibility of the heathen. He states his object, in the commencement of the first discourse, thus:

"There is a subject, so closely connected with that of the responsibility of man for his belief, that it may almost be regarded as a branch of it; on which very vague and unsettled notions are prevalent: I mean the responsibility of the heathen,—that is, of those immense multitudes of our fellow men who are not in possession of the written revelation of God. Their situation, I need not say, is very different from ours. What difference, then, does this produce on their accountableness? *For what* are they answerable,—and *on what grounds?* Must there be, in their case, a change in the principles of judgment; or an accommodation only of the same principles to the variation of circumstances? Many of you are aware, that there are few objections against the Bible more frequently to be heard from the mouth of infidels—uttered sometimes with serious gravity, and at other times with the brightness of a sarcastic sneer—than that *it damns the heathen.* Do you really believe, it is asked, that all the heathen are to be left to perish eternally, because they never have had the opportunity of knowing what you call the gospel?—The statement, that the Bible does damn the heathen, being assumed as true, without examination, and in its unqualified terms, it is pronounced, with a rising emotion of self-approval in uttering the sentence, to be unjust as well as merciless to suppose such a thing!"

He begins his reply to this objection by asking, "whether the unbeliever would consider it a fair and equitable principle, for God to judge and sentence his creatures according to the circumstances in which they have respectively been placed—the advantages they have enjoyed on the one hand, and the disadvantages under which they have labored, on the other;—in a word, that responsibility should be according to privilege?" Supposing that this will be admitted, he then asserts that this very principle, is not only tacitly recognized, but explicitly laid down, and frequently repeated in the scriptures.

In proof of this, he first assigns the passage he had chosen for the text of his Discourses. "*As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law.*" Romans x. 12. Upon this passage he comments thus: "There are two principles unequivocally recognized in these words, as the principles of Divine judgment. The *first* is, that no human being, in any situation, or under any variety of circumstances, shall perish—(that is, suffer future punishment in any of its various degrees)—except for *sin.* The perdition is associated with sin, and with sin only:—"as many as HAVE SINNED shall PERISH." Every one, then, that does perish, perishes *on account of sin.*—The *second* is, that *the guilt of sin,* and consequently *the measure of its punishment,* will be estimated *according to the circumstances of those by whom it has been committed,*—according to their respective opportunities of knowledge, both of duty itself, and of the motives to the performance of it:—"as many as have SINNED WITHOUT LAW, shall PERISH WITHOUT LAW; and as many as have SINNED IN THE LAW, shall be JUDGED BY THE LAW." And he then asks, "can any reasonable objection be offered against either of the principles so clearly laid down in the text?"

But he asserts, that it is not only in the text that these principles are recognized: "The spirit of them pervades the whole of the sacred volume, and in many places they are affirmed with no less explicitness." For example, he quotes: Luke xii. 47, 48.—John ix. 39—41.—John xv. 22—24.—Matt. xi. 20—24.—From these, and other passages, he lays it down, without hesitation, as the doctrine of scripture, as it is also the evident dictate of reason,—that responsibility is according to privilege,—that the punishment of offences, in the last day, will be exactly proportioned to the extent in which the means have been enjoyed of the knowledge both of duty, and of the obligations to its performance.

A reference is then made to his Discourses on man's accountability for his belief, for the requisites which he considers involved in this responsibility, viz., *capacities for understanding, opportunity for knowledge, and sufficiency of evidence;* to which he now adds the additional principle, that the *measure* of responsibility is the *degree,* in which, in different cases, these three requisites actually exist.

These are the principles which, he alleges, God has laid down for the judgment of men. In the following passage he directly meets the question of the salvability of the heathen.

"*May not the Heathen be saved?* Is their salvation, without the knowledge of revelation, impossible? Is there no hope for them?—I have no wish to dismiss such questions lightly. It would show a want of all becoming sensibility, not to participate in the solicitude which they express. In attempting any reply to them, I must begin by inquiring—what do you mean when you ask, may not the heathen be saved? There is a vagueness in the question, of which, possibly, you are not sensible.—When you say, may not the heathen be saved?—do you mean to ask whether *all* the heathen may be saved, whatever may have been their principles, and whatever their character? I will not suppose you to mean this. It would be an insult to your good sense. The doctrine that would make salvation independent of present principles, and present character, in the case of the *heathen,* must of necessity make salvation independent of principles and character as to *all mankind.* And with a doctrine such as this we have at present nothing to do."

"Again, then, I ask,—Do you mean by the question, whether, if a heathen can be found, who has thought, and felt, and acted, fully up to the light which he has enjoyed,—who has in every thing lived agreeably to that light, whatever the measure of it may have been,—whether that heathen may be saved?—then I answer, without the hesitation of a moment, YES, *most assuredly.* The text clearly implies it. We know that if those who *had* the law *kept the law perfectly,* then they would have been saved by it; for the scripture expressly saith: 'The man that doeth these things shall live by them;' such persons would have been *sinless* in *their* circumstances;—and if any one of those who are *without law,* were found *sinless* in *his* circumstances, *he* could not perish; for the text lays down the principle, that it is only *such as have sinned,* in whatever circumstances, that shall perish. It clearly follows, that if a heathen be found, who has, in all other respects, lived according to the light he has enjoyed, he shall *not* perish. Point out the man, and we have divine authority for pronouncing him safe. The doctrine of the text is, that he is to be judged according to his circumstances—'according to what he *hath,* and not according to what he *hath not:*'—in the case supposed, he comes up to this test: he cannot, therefore, be condemned,—he cannot perish.

"But there is still another question: Even those who believe the gospel are not by the faith of it perfectly freed from sin; they are only delivered from its predominant power, from the love and the indulgence of it; so that with various degrees of remaining corruption, *prevailing holiness* becomes their distinguishing character:—is your meaning, then, whether, if a heathen were to be found, understanding and believing those views of God which nature teaches,—humbly and seriously feeling their influence,—and living accordingly,—not a life, as in the former supposition, of *sinless* conformity to his principles, but as in the case of the Christian believer, a life of such predominant goodness as the lessons which he actually has, the truths which he has learned from the volume of nature, are fitted to produce;—whether, if such a man were found, he might not be saved? I freely answer, *I am not prepared to deny that he might.* And if any shall think these terms, in such a case, unduly cautious and measured,—I will go a step further, and say, the *spirit* of the text appears to imply, if its words do not directly express, a principle that would warrant our answering *this* question in the *affirmative.*—Divine instruction is contained, if I may so express myself, *in two volumes,*—the volume of *nature,* and the volume of *revelation.* The text expressly declares—what accords with the dictates of reason, and with every natural sentiment of justice,—that they who are not in possession of the latter, are not to be judged by it. If, therefore, any one can be found, who learns aright what is taught in *the only volume he has,* and who is habitually, though not perfectly, *influenced by what he learns,*—(for to insist on the *perfection* of such influence would, as I have just before noticed, be to require more than is required in the case of the believer of the lessons of the *other* volume, the volume of revelation,)—I see not, in such a case, how either the spirit or the letter of my text could justify me in affirming his condemnation; for then, in opposition to what the text so plainly teaches us, his sentence would proceed on the ground of his *not being influenced* by what he had *no opportunity to know.*"

In granting this general position, Dr. W. insists as necessary qualifying accompaniments: 1, that he is only laying down principles, and will have nothing to do with the *personal* application of those principles; and 2, "the supposition of such a person's salvation is not by any means to the exclusion of either the *influences of the Spirit of God, or the virtue of the Redeemer's atonement.*"

"With regard to the former, since both the volume of nature and the volume of revelation are divine, there is nothing either inconceivable or incongruous in the idea of the Holy Spirit operating on the minds of man by the truths contained in the one, as well as by those contained in the other.—The Spirit of God may, without the slightest inconsistency or disparagement, be conceived to impart his influence for giving the right discernment and the proper efficacy of those lessons that are *common* to nature and revelation, as well as of those which are *peculiar* to the latter. When the New Testament dispensation is distinguished as 'the ministration of the Spirit,'—and when such language is used as 'the Holy Spirit was not yet given, because that Jesus was not yet glorified,'—we are not to understand, that there was *no Divine influence* previous to the fulness of time, and the clear discoveries of the gospel; but only that under the gospel, the degree of that influence was to be as extraordinary and unprecedented, as to form a distinctive characteristic of the new era. Both the miraculous power and saving energy of the Spirit were in requisition from the beginning, for giving evidence and efficacy to the truth of God."—Quoting 1 Cor. i. 21, he says: "This and similar passages may signify not the *absolute exclusion,* but only the *very great rarity* of divine influence accompanying the truths in the volume of nature. I do not think the inspired authority pronounces any unqualified decision of the question."

"With regard again to *the atonement of Christ,* the question comes to be, whether there be any impossibility or contradiction in the supposition, of its saving virtue extending to any who are necessarily ignorant of it? I hold it as a scriptural principle, in regard to our apostate world, that 'there is *no salvation in any other*' than the revealed Mediator; and that all consequently who *are* finally saved, must owe their salvation to his atonement and intercession. The whole countless multitude of the redeemed shall sing one song—"Salvation to our God who sitteth upon the throne, and unto the Lamb!' Personal worthiness, and self-salvation, will have no place in the thoughts of any one mind in that vast assembly. Christ will be all, and in all. But the question is, whether the merits of Christ can, in any case, extend, in their saving virtue, beyond the actual knowledge of him? And in answer to this question, the case of *infants* immediately presents itself. We believe the mediation of Christ to be available to their salvation, although they are incapable of knowing, understanding, and believing the divine testimony. There is a close parallelism between their case and that of the Heathen;—the sole difference being, that, in the one, the ignorance arises from *incapacity,* and in the other from situation; and these, where the situation is not the result of choice, are in all that affects moral responsibility, evidently on a level.—Still, however, let it not be forgotten, all this is hypothetical. Of particular facts, or of the salvation of individuals, we can affirm nothing."

(To be continued.)

For the Churchman.

Mr. Editor,—The duties of the state of life to which it has pleased God to call me, require that I be much from home on journeys of business. Of course I have opportunity of seeing large numbers and great varieties of people. Being—thank God for His grace!—a most affectionately devoted son of the Church, that Holy Mother is of course much in my mind, and I try to hear all that I can that is connected with her interests. As I have thought that the somewhat peculiar position which the Churchman has assumed under your auspices, justly commends it to the respect of the intelligent, the confidence of the lover of truth and order, and the affections of the pious, I have been anxious to ascertain how far my sentiments are those of others. I am truly happy to say, that the result has been most gratifying to me. Your paper is well received, and deemed one of special value and interest, by those in whose approbation, for the soundness of their judgments, the genuineness of their devotion to the Church, the sincerity of their searches for the truth, and the elevation of their piety, an Editor must find, next to his own consciousness of rectitude, and humble trust in the favor of God, his best reward. Clearer views of evangelical doctrine, a better understanding of the Church, and a consequent more enlightened attachment to it, have often, very often, been stated to me, by both clergymen and laymen, as results of your labors, for which they acknowledge the claims of the grace of God to their devout gratitude.

Instances, too, are not wanting, in which a timid shrinking from the spirit of the apostolic precept that we "earnestly contend for the faith which was once delivered unto the saints,"* or a temporary yielding to the clamor which it has suited some to raise against you for your indomitable devotion to the truth and order of the Gospel, having occasioned an alienation of feeling from your paper, better feelings and a sounder judgment, have yet prevailed, and won, from the same quarters, an honest confession of the value of your labors, and the truth of your positions.

Were I not writing to yourself, Mr. Editor, I might enlarge on the respectful and affectionate interest which I know is taken by large numbers of your brethren and fellow-members of the Church, in the fact that the laborious Editor to whom they are so much indebted bears also the burden of the faithful and devoted rector of an intelligent and increasing parish. In the latter capacity, you have daily before you the recompense of the affections of your people.† You ought, also, to know that your editorial toils, responsibilities, and sacrifices, are well appreciated and eminently useful.

VIATOR.

---

* St. Jude, 3.

† I am not one of those who think that the most faithful is therefore the least beloved pastor; or that he who is highest in the favor of God is necessarily the lowest in that of man.

For the Churchman.

Mr. Editor,—I was much pleased with the article in your last on the Nicene Creed; and have often thought that it ought to be read in our services more frequently than I fear it is. On this subject, I trust that you and your readers will appreciate the motives with which I communicate what I have ascertained to be the opinion, as illustrated by the practice, of the Bishop of this Diocese. It is, to make the use of the Nicene Creed one of the distinctive marks of the several Sundays and Holy-Days which have a special reference to our Saviour.

Thus he uses the Nicene Creed, both at Morning and Evening Prayer, on the Sunday next before Easter, Easter-Day, Whitsunday, and Trinity Sunday; and on the following Holy-Days:—The Circumcision, the Epiphany, the Purification, the Annunciation, Passion Week, Easter Monday and Tuesday, the Ascension, Monday and Tuesday in Whitsun-Week, Christmas Day.

CLERICUS.

THE CHURCHMAN.

SATURDAY, SEPTEMBER 28, 1839.

On Thursday morning next, October 3d, there will be divine service in St. Paul's Chapel, in this city, on occasion of the opening of the Annual Convention of the Diocese. Service to commence at 10 o'clock.

A collection will be made in aid of the funds of the Protestant Episcopal Tract Society.

We are requested to state, that the General Theological Seminary will be re-opened on Monday, the 7th of October. Students and candidates for admission are desired to assemble in the Chapel at 12 o'clock of that day.

In inserting the annexed, it is proper to say, that the Standing Committee of the Protestant Episcopal Press have for a long time ceased to have any connexion with the publishing business, except so far as relates to the publication of the Churchman. The imprint of the name of their association has been used by Mr. Sherman from the circumstance of his transacting business at the same store, but has never been sanctioned by them.

Having just seen a copy of an edition of the Book of Common Prayer, in 18mo. with red rubrics, purporting to have been printed by Louis Sherman, 142 Fulton street, New-York, 1839, and containing a printed certificate with my name attached thereto, it is made my duty to give public notice that the said certificate was never given by me; nor any other in favor of said edition of the Book of Common Prayer, and that therefore it is an edition not authorized by the Church.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

Since preparing the above, I have ascertained that the same edition of the Prayer Book has been also published and circulated by Mr. A. Hanford, and others. It can be identified, however, by the circumstance of its being the only 18mo. edition with red rubrics.

It is no more than an act of justice to Mr. Sherman, to state that he has withdrawn his portion of the edition from circulation, not to renew the sale of it, until, on due examination, he receives the proper canonical certificate in its favor.

B. T. O.

REV. MR. LUCAS.—The following communication was intended to accompany the resolutions published in our last. It is creditable to the feelings of the writer, and can hardly fail to interest greatly, our readers.

To the Editor of the Churchman.

AUBURN, AUGUST 30, 1839.

Dear Sir,—I herewith enclose you certain resolutions passed by the Vestry of our Church, on the evening after the death of the Rev William Lucas. The event which called them forth was unexpected. They are the sudden and unstudied expressions of a generous mind. The author of them was at the time ill-prepared to transfer, from his own mind to paper, the expressions of his regret at the loss of a much loved friend, and the deep sympathy which he felt for the surviving relatives. They are, therefore, but a faint though sincere expression of the feelings of the Vestry.

Mr. Lucas was appointed Rector of the Church in this village, in September, 1833. He has been a man of delicate health ever since. Early last spring while in the desk, he was attacked with a paralysis, which forced him to leave the Church. From that time to the time of his death, he has been more or less unwell. In the month of June last he visited his friends in Connecticut, where he spent about four weeks. He returned home very much improved in health; but his great anxiety to keep the Church open and assist in its services, constantly preyed upon his mind. The Sunday after his return he assisted in the administration of the Holy Communion. He was then taken down again quite low—so much so as to excite the apprehension of his friends. He shortly, however, began to improve, and continued to do so as his friends supposed, up to the day of his death. On Tuesday morning, the 27th instant, Bishop De Lancey called at his house and ate breakfast with him. He arose quite early. During the morning, several of his friends called at his house to see the bishop. He conversed freely with them, and said that he thought he should be able to preach again in a short time. At about eight, his friends left him, under the full belief that he would soon be able to enter again upon the discharge of those duties which few men have ever discharged with more true devotion to the good of the Church, or with a more meek and humble reverence to the will of Christ, than himself. But, alas! how soon were we all to be disappointed! Before that day's sun had reached its meridian splendor, his was fast setting down in the dark valley of the shadow of death. At about ten, he sent and ordered a carriage to ride out, as he had done for several days previous; and then retired to his study. At about eleven o'clock, and just about the time when the carriage was expected, Mrs. Lucas, by accident, went to his room. As she opened the door he put up his hands and cried out, "palsy"—"palsy"—"write"—"write"—and fell down upon the bed in an apoplectic fit. Fortunately, medical aid was near—it was readily tendered—every thing was done which friendship could suggest, or kindness bestow, but all to no effect. He never spoke again; and at about half past five o'clock in the afternoon his "spirit returned to God who gave it." In the evening, the vestry met and passed the resolutions, which I herewith enclose to you. They also despatched a messenger to Geneva, to request the bishop to preach his funeral sermon. The request was complied with. On the 29th, the funeral was attended from the parsonage-house, and at about half past four in the afternoon, the body of our deceased rector and friend was committed to the grave—"earth to earth—ashes to ashes—dust to dust—looking for the general resurrection in the last day." In the same room where the honored and beloved Hobart breathed his last—he died. In the same church-yard where moulders the dust of the respected and lamented McDonald—we buried him. Sad and solemn was the scene. Though no long procession of family friends followed him to the grave, yet a whole congregation mourned his loss. The old and young—the rich and the poor—all mingled their sympathies together over the loss of a common friend, not one of whom retired from his narrow house of clay without casting one sad, one melancholy look behind them upon the last remains of him whom they all loved and respected.

To Mrs. Lucas, and her now fatherless children, the event was not only unexpected, but most affectingly severe. Their loss I will not attempt to describe. May the God of the widow and the fatherless, guard, nourish, and protect them.

I have now given you such an account of the death and burial of our friend as time and circumstances will permit. But shall I say nothing of his character? Of the great loss which the Church at large, and the congregation in particular, over which "Christ had made him overseer," have sustained in his death? Friendship, and my own feelings, bid me proceed—but my judgment tells me not to mar or deface the beauty and grandeur of the scene by any faint and imperfect descriptions of my own. "I heard a voice from heaven, saying unto me, Write from henceforth, blessed are the dead who die in the Lord, for they rest from their labors, and their works do follow them." Yours, with respect,

—. —.

It is our painful duty to announce the destruction of another of our churches by fire. The French Church, du Saint Esprit, of which the Rev. Antoine Verren is rector, was burnt on the afternoon of Monday last. This church has been much and deservedly admired for its architectural beauty; the cost of it was about $45,000, and it was insured for about half the amount. The walls and the columns in front are standing, and are not materially injured. The organ was lost. The house of the rector, which is next to the church, escaped the flames, although, as was to be expected, no little injury was done to the furniture. The loss will be severely felt by the excellent rector and his congregation, with whom we most sincerely sympathize. The house of Bishop Onderdonk, which is nearly opposite, was in imminent danger, as will be seen by his card in another column.

The following statement imparts additional interest to the loss.

From the Express.

THE FRENCH PROTESTANT CHURCH—ITS DESTRUCTION.—This beautiful temple to the living God was one of the most chaste and classical buildings in the city, and the only one in which the Word of Life was dispensed in the French Language. Its history is peculiarly interesting to the living, as the church has been matter of consolation to the dead. It might with propriety be called the Huguenot Church—for it was this band of the Cross who erected and endowed it. Many of the early worshippers are yet living, and among them we recollect the venerable John Pintard. On the revocation of the famous Edict of Nantz, (an Edict whose protection the Huguenots had enjoyed from the year 1576 to 1685,) by the wickedness of Louis the XIV, more than half a million of this suffering and pious people fled from their native France, to find a home and an asylum in distant countries, where they could worship God after the dictates of their own consciences, and enjoy that peace and quiet which their mother country so cruelly refused. Many of them found an asylum in the New World, and settled in this city, New Rochelle, and in Ulster county. Soon after their arrival, viz. 1704, they built the ancient appearing church, which stood more than a century on Pine street, on the site on which now stands the Custom House. In 1814 this church was repaired, but not materially altered; its exterior form was nearly the same—there it stood, surrounded with its neat and silent burying ground, until 1832. It is a singular fact, that for many years the pious settlers at New Rochelle, having no place of worship, came on foot twenty miles to this church to worship, and returned on foot the same night. In 1832, the spirit of improvement had become so great, that the church and grounds were bought by speculators. The church was pulled down, and the dead were carefully removed. The church was then built at, and the congregation removed to, the corner of Franklin and Church streets, and was the beautiful building that is now in ruins. The congregation, having the means, will no doubt speedily rebuild it.

CLERICAL CHANGES.

The Rev. Amos G. Baldwin has removed to Montezuma, Cayuga county, and become the rector of St. Paul's Church in that place. He requests that letters and papers be directed to him there.

The Rev. S. A. Crane has taken letters dimissory from the diocese of Vermont to Bishop Kemper. He has been appointed to the Presidency of Kemper College, at St. Louis; and is now on his way to enter upon the discharge of the duties of his appointment.

The Rev. Francis T. Todrig, late a presbyter of this diocese, having removed to the island of Bermuda, and produced to the Bishop of this diocese satisfactory evidence of his having been received into the jurisdiction of the Bishop of Nova Scotia, (Bermuda being a part of his diocese,) has changed accordingly his ecclesiastical residence and responsibility.

TO CORRESPONDENTS.

"C. S. A." was handed to the printer with the remarks which it was calculated to call forth, in time for the present number, but has been postponed to make room for other matter which has been longer delayed, or is of more immediate importance.

The interesting account of the Consecration of the Church in Nantucket, will appear in our next.

"A Catechumen" is received.

DAILY PRAYERS.—At the recent visit of the Bishop of this Diocese to St. George's Church, Astoria, the rector requested the bishop, if the measure was approved by him, to notice to the congregation a plan which he, the rector, had formed, with a special reference to the members of the Astoria Female Institute, of which he is also the rector, to have the church open daily for Morning Prayer. The plan being, in accordance with his well known long cherished wishes and feelings on the subject, approved by the bishop, he gave notice of it accordingly, and subjoined, in substance, the following remarks.

It is highly gratifying to me to give this notice, and to express my entire approbation of the contemplated measure.

It is a feature in the arrangements of the Church, too generally unappreciated, on account of the indevout remissness of the age, that provision is made for *daily* service. A recurrence to this ancient pious custom would be one of the best evidences of the increase among us of a spirit of true evangelical devotion. The attendance on the proposed daily services here of the interesting assemblage of the pupils of the Institute, and their devoted and excellent teachers, will, it is hoped, receive the encouragement of the other members of the parish. Happy indeed would I be, if the success of this godly enterprise here, and in its introduction in a distant part of the diocese,* should give evidence of the revival in the Church of the piety and devotion which were once the meet ornaments of the spouse of Christ.

N.

---

* Christ Church, Troy, in which daily Morning and Evening Prayer are celebrated.

For the Churchman.

BISHOP BUTLER.—The immortal work upon "the Analogy of Religion" is a standard work in most of our sectarian Colleges. It may be of use to those students, who know nothing of the *peculiar claims of the Episcopal* Church, and from whom, in many instances, the consideration of this whole subject is withheld, to know what were the sentiments of this distinguished prelate, on the necessity of conformity to "the law of Christ" as commanded by his Church. The situation in which *he* was placed in relation to his Presbyterian friends and their opposition, is that of many inquiring youths at the present day. The following extract from the last Church of England Magazine, will afford encouragement to those who, like Bishop Butler, desire to "know the truth," and to be "set free" by it.

F.

"Joseph Butler was born at Wantage, in Berkshire. His father, 'a substantial and respectable woollen draper,' was a Presbyterian; and it was his design to educate this son, his eighth child, as a minister of that communion. Joseph was first sent to the grammar school of his native place, then under the tuition of the Rev. Philip Barton, a clergyman of the established Church, where his talents and assiduity gained him his master's regard. When nearly twenty, he entered a dissenting academy at Gloucester, which was afterwards removed to Tewkesbury; and of his fellow-students, not a few distinguished themselves in after life. Among these were Archbishop Secker, and John Bowes, afterwards Lord Chancellor of Ireland, and created a peer as Lord Bowes of Clonlyon.

It was while at this academy that the vast powers of Butler's mind began more fully to be developed. Dr. Samuel Clarke's work on an "*a priori* Demonstration of the Divine Existence and Attributes," became the subject of an anonymous correspondence between the author and the young student. Butler's modesty would not permit him to acknowledge that he was the writer of the letters, which were conveyed privately to the post-office at Gloucester, and answers brought back by Secker. Dr. Clarke, however, subsequently learned the name of his correspondent, and suffered the correspondence itself to be appended to subsequent editions of his work.

Butler soon after this left the academy. "*His mind had been exercised for some time on the subject of conforming to the established Church, and was at length made up on the duty of doing so.* His father, and his father's Presbyterian friends, reasoned with him on the subject, but without being able to alter his determination. His design of becoming a dissenting minister being abandoned, he seems to have determined at once to seek admission into the ministry of the Church of England; and he entered as a commoner of Oriel College, Oxford, on the 17th of March 1714. *It would seem as if scruples about the non conformist ministry had spread among the pupils at Tewkesbury; for Secker, being unable to make up his mind on the subject, left the academy,* and commenced the study of medicine in London. Scott* removed at the same time to Utrecht; and Bowes applied himself to the study of the law, and conformed." It is important to bear in mind, that Mr. Butler's conformity must have been the result of rational conviction, and that in the mind of one peculiarly well qualified to form a proper estimate as to the true position of churchmanship and dissent. The habits of early years, the prejudices of early education, the anxious desire of those most dear to him, to whose suggestions he was bound to pay deference, and whose opinions must have swayed with him not a little, were all marshalled in favor of his exercising his ministry among dissenters; *but his mighty mind was enabled fully to enter into the merits of the subject, and rational conviction led him to the established Church.* And let it be borne in mind, that no wordly motive could possibly have actuated him to adopt this line of proceeding; no prospect of advancement, or attainment of high preferment. The son of a tradesman, a conscientious, still a confirmed dissenter; himself the member of a dissenting academy,—what possible prospect had he, that he should fill any other than the humblest office in the ministry of the Church—the humblest, not of course as far as usefulness, but as emolument, was concerned? and yet, on weighing the matter, he found he had no alternative. The evils of non-conformity he doubtless saw in all their length and breadth, their height and depth; and assuredly those evils are not diminished to the present day. *It were well if many who rail at the established Church, and whose minds unquestionably are not precisely of the same grasp as that of Bishop Butler would seriously consider whether the circumstance of his conformity should not induce them seriously, prayerfully, and humbly, and not politically, to view the important question of churchmanship and dissent.* "No stigma of worldliness," observes Dr. Croly, "can attach to the conduct of the young inquirer on this occasion. The Church of England could offer but few hopes to an obscure youth; certainly none equal to balance the difficulties occasioned by the resistance of his family, the disappointment of his father's views, and the general bitterness of a period when party mingled strongly with religious opinion, and the convert to reason incurred the almost inevitable fate of being denounced as a traitor to principle; the connexions which so rapidly raised him were yet unformed: and when he at length entered himself of Oriel College in 1714, he probably looked forward to a life of privation, solaced only by the feeling that he had acted according to his conscience."

---

* The son of a merchant in London, went to Utrecht, and took the degree of LL. D. He became a Baptist, but did not enter the ministry, and we believe adopted Socinian sentiments. See review of Bartlett's Memoirs of Bishop Butler in the "Christian Examiner" for March 1839, to which the writer is indebted for much information.

JUBILEE COLLEGE.—We believe that our readers will be interested, as we have ourselves been, in the annexed extract from the Peoria (Illinois) Register. We sincerely hope that the sympathies of the Church will be with Bishop Chase, and that the contributions of the liberally disposed will not be withheld for want of a personal application. The case of the bishop is a hard one: he has to encounter all the hardships and duties of the missionary, without the salary. The time cannot be distant when the College which he is now erecting will be of inestimable value to the Church. Meantime the bishop himself is suffering, having with that simplicity of faith for which he has been always distinguished, devoted not only his time and labor, but all his resources, to the work in which he is engaged, trusting that God will open the hearts of his people to aid him and enable him to bring the work to a completion. We have little doubt that he will succeed in this as he has in his previous undertakings; and we hope that those who read these lines will be instrumental to his success.

VISIT TO JUBILEE COLLEGE.

We accepted on Monday the invitation of our townsman, Dr. Castle, to ride out to Jubilee College, now in the progress of erection by the venerable Bishop Chase. Most of our readers are aware that the corner stone of the chapel was laid on the 3d of April last, and we now have the pleasure of informing them that the work has since gone on without interruption from any cause until the building is entirely enclosed. The walls are of stone, obtained on the college grounds, and all the heavy lumber was sawed at Messrs. Jenkins's mill, a mile or two distant. The window frames, doors, and flooring boards, were obtained from Pittsburgh, Pa.

A more beautiful location could not have been selected in the county. It is on the high land one mile north of the junction of the east and north forks of the Kickapoo Creek, 15 miles N. W. of Peoria, and 12 due west of the Illinois river. From the eminence, the Illinois timber is seen to the east, with all the farms on the intervening prairie, while to the north and south the view is scarcely less extensive and beautiful. The chapel itself is in a small grove of thrifty oaks, destined by their Creator to survive the annual burning of the prairies, that they might henceforth fan the flames of intellectual fire.

Our limited time admitted of only a glance at the noble structure and the country around. We took no memoranda of the building—of its dimensions, its cost thus far, or of the estimated amount necessary to complete it. We know not by what magic means Bishop Chase has been enabled to meet the heavy expenditure already made, nor on what future resources he relies. We understood from him that he had not sold any of his Michigan estate, his recent visit to Michigan for that purpose having proved abortive. We felt a delicacy in making any inquiries; but from a few words which fell from him, we conclude that his chief reliance is on the liberality of the Christian public. On this, in England and America, he has, under God, hitherto depended in cases of great emergency, and has never been disappointed. The same Christian philanthropy which enabled him to erect Kenyon College in Ohio, we trust will be manifested towards this his last and greatest work, and that the venerable founder will, long before his mental powers shall fail, see the earnest desires of his heart fully gratified.

It gives us great pleasure to witness the deep interest which is manifested abroad in behalf of this institution. The Episcopal press throughout the United States has with one voice commended it to the good will of its readers, and bid it God speed. The learned and truly evangelical Bishop of South Carolina thus speaks of it in the Charleston Gospel Messenger, for June, 1839:

"In forwarding to his brethren the address and devotional offices as above, used by him on the occasion of his laying the corner-stone of the chapel and school-house of Jubilee College, Bishop Chase has accompanied them with an earnest appeal for pecuniary help in the prosecution of his work. The importance of this work to the interests of Christian education and sound Christianity, and of course all the best interests of the people of the portion of the United States which is now the scene of his labors, is manifest on the least consideration of it, and the sympathy of no member of the Church, in the anxiety which he expresses for its accomplishment, can be denied him. On an interest to be taken by his brethren in the feelings and wishes natural to the attitude in which he now appears before the Church, Bishop Chase will be admitted, without question, to have peculiarly well founded claims. Great personal sacrifices, sacrifices, perhaps, unexampled in America, made him the successful founder of the first diocese of the Protestant Episcopal Church beyond the Allegheny, and then of the college in Ohio, which now holds so honorable a distinction among our seminaries of general and theological education. His singular enterprize and energy, and his indefatigable perseverance in labors, almost apostolic in their variety and amount, have justly entitled him to the warm esteem and gratitude of all who attach their proper value to objects such as those to which he has so generously devoted his substance and his life. Circumstances implying at least no *weariness in well doing*, no relaxation of his disposition *to spend and be spent*, in the cause of religion and humanity, of the Church of which he had been so long a minister, and the enlightened and improved moral and intellectual condition of men, having induced him to change the field of his service, and become, with no prospect of support for himself, or any who might *go with him to the work*, the Bishop of Illinois, he has there too, amidst difficulties, such as scarcely any one but himself could have successfully encountered, and privations, such as scarcely any one reared as he was, in cultivated life, could have endured, been signally blessed in his exertions; and having seen the Church rise and begin to grow about him, has undertaken to found in the midst of it a college, from which it may be supplied in future years with a well educated body of clergy and laity, capable of an influence adequate to the rapidly increasing population and importance of the country. It is in this enterprize of excellent zeal that Bishop Chase asks the encouragement and assistance of his brethren of the older, and especially the Atlantic dioceses. As one of them, I cannot forbear to put his case before the members of the Church to whom I am particularly related; and although the multiplied demands which are now being made on their benevolence, forbid me to urge upon them collectively any specific action, by which means of meeting the expense of his undertaking may be provided him, yet I would be permitted respectfully to make known to them my own sense of the merit of his claims, and my readiness gratefully to receive and acknowledge in his behalf any individual benefaction of which a generous ability may, without other application for it, admit.

Nathaniel Bowen."

If any man ever felt the truth of the sentiment that "it is more blessed to give than to receive," that man is Bishop Chase. His whole life has been one of almost gratuitous labor in the cause of literature and religion. For all his services in Ohio he received less than even the poorest curate's salary in the poorest living in England; and for all his services since, both in Michigan and in this state, we are under the impression that he has literally received nothing by way of salary. Yet we have never seen him otherwise than cheerful and happy. If a feeling of despondency ever visits him, it can have no resting place in his bosom. His recuperative energies are wonderful, and prove him to possess a faith little short of Abraham's.

Of Bishop Chase's personal history we know little. Yet we believe he never undertook an enterprize which did not end most successfully. So will it be with Jubilee College. From his published address at the laying of the corner-stone, we learn that he has appropriated and dedicated to its use all the lands held by him in this state, amounting to 3160 acres, of which, 2440 lie in this county, and in sight of the college. At a moderate calculation the latter will be worth ten dollars an acre in a year or two after the college goes into full operation, thus creating a fund equal to $24,400. It may reasonably be expected that an equal sum will be raised from the sale of lots in the town site; making the endowment nearly $50,000 at the beginning. Around the college, for a distance of 50 miles, is without question, the very best part of Illinois; and this, in five years, will furnish young men by hundreds to receive in this seminary their literary education.

No reflecting mind can question the correctness of either of these conclusions. If it should, the history of Kenyon College will amply confirm them. When Bishop Chase, a dozen years ago, commenced that institution, the country was as much a wilderness as this; yet we are assured that no improved land in the county in which it is located, can now be bought short of $20 an acre. All that is wanted is *present aid*, —donations to complete the buildings, without forcing a sale of the land. At least we presume that help is wanting. As before remarked, we know not what are Bishop Chase's plans, or what are his pecuniary resources. But to a divine who has lived a life of self-denial ever since he entered upon the ministry, and given nearly all his time and labor gratuitously for the benefit of his fellow-men, certainly donations for such an object can neither be ill-timed nor unwelcome.

From the Banner of the Cross.

JUBILEE COLLEGE.

We stated on one or two former occasions that Mr. James M. Aertsen, No. 136 Market-street, would receive and forward to Bishop Chase, the contributions of Churchmen to this Institution, but are not aware that advantage has been taken of the opportunity of transmission thus afforded. A few small sums have been contributed through other channels.—Bishop Chase, we observe, acknowledges the receipt of fifty dollars from that "sweet singer in our Isreal," Mrs. Sigourney, and we notice in the last number of the Churchman, an appropriation of twenty-five dollars by the Ladies' Bee-Hive Society of St. John's Church, New Milford, Conn.,—but though valuable as indications of the good will of the contributors, they are too few in number to be of any effectual assistance in that important enterprise. The apathy too generally manifested by Churchmen, often appears in unfavorable contrast with the zeal and liberality of other denominations, and we allude to these occasionally, in the hope thereby of provoking them to love and to good works. Our Presbyterian brethren are about to raise by subscription the sum of fifty thousand dollars for the celebration of the semicentennial anniversary of their Church, and we copy below a proposition by the Rev. R. J. Breckenridge to form a fund of one hundred thousand dollars for the endowment of their Board of Publication.

"I desire to do my part towards this sacred service. I propose, therefore, to give to this Board one hundred dollars a year for five years; upon condition that my life is spared so long, and that ninety-nine other subscriptions of a like amount, either from individual persons, or from several persons united in one subscription, shall be obtained by the end of the year 1839. This will secure $50,000—to be kept as a *permanent fund*, of which the interest ($3000 per annum) shall be devoted to the *permanent* objects of the Board. I suppose this subscription can be easily filled up. And then the collections on the day appointed should surely amount to a sum not smaller than this. Twelve or fifteen hundred churches, at fifty or a hundred dollars each, would make two or three times the sum stated.

I suggest then that we ought to raise $100,000, and that this is enough for this object. That $50,000 ought to be raised as above proposed—in one hundred subscriptions of five hundred dollars each, (either by individual persons or by several associated for this object)—payable in five annual payments, as a permanent fund.—And that $50,000 more ought to be raised by congregational efforts, in ready money."

SPIRITUALITY OF FORMS.

While both the visible and invisible worlds are the trial ground of man, and things both of sense and spirit the instruments of his probation, it is in the close connection and interdependence of the two that the extreme arduousness of this probation principally lies. Were man a purely rational and contemplative being, or did his spiritual and sensitive life lie in distinct and separate regions, the task might be comparatively easy; not so when it is through the medium of sense that his spirit is to be trained and elevated, and again, when it is by being so employed that his senses are to be refined and spiritualized. And in this very point, in the harmonious training of our entire nature were the ancient systems of philosophy defective; they formed lofty conceptions of the perfection to which the soul of man might attain, but his body they slighted as an unworthy and worthless companion, whose purity or defilement was of trivial importance. It was not until it had been ennobled and sanctified by an union with the Divine nature that its true dignity was recognized, and that the rest of the creation was seen to be full of types and shadows of Divinity, and a fit vestibule through which the worshippers might pass on into the celestial courts. It was not until spiritual benefits the most transcendent were committed to her stewardship to be dispensed under the form and covering of material elements, that the Church on earth became fully conscious of the intimate union of these two worlds, or learned to scale the heavens by a stair, the steps of which were sensible objects and similitudes. Then it was that men began to show due reverence to those outward forms which were proved to be so closely and mysteriously connected with interior verities, that churches became holy as types of the spiritual temple, altars as consecrated by the ineffable Presence, crosses as symbols of our redemption, priests as representatives of the great High Priest, the dead bodies of the martyrs as shrines in which the grace of God had dwelt, and as testimonies of its unconquerable power. And thus grew up an ample and stately system of association between things visible and invisible, and so centuries rolled on, till at last in a dark and turbulent age some minds became conscious that *they* had *themselves* fallen into the error of severing this association, of resting in the outward form, and of ascribing to it that sanctity of which it was only the symbol. This they knew was the case with themselves, they had grounds for fearing it in others, and they concluded that it was an inveterate irremediable evil in the system itself. Now while we recognize the earnestness and sincerity of such minds, while we believe them to have been providential instruments of good, we need not shrink from perceiving in them a certain profane and presumptuous temperament. Their indignation against forms has been excited by a painful consciousness of their own abuse of them. Their grosser minds were content to be arrested and fettered down by the symbol, while more spiritual natures pierced through it, or rather ascended by its aid to the reality. And this is the reason why such natures, refined and elevated as they are, have an affectionate attachment to forms, while they are rejected by those who really stand much more in need of them. Of this however it is hopeless to persuade men who have become possessed with the feeling above described; they view the form and the spirit as two antagonist incompatible principles, which can only flourish upon the ruin and expulsion of each other.

Surely this view of the matter not only more satisfactorily explains the vehement hostility to ceremonies displayed by the Puritan party, but also affords a higher justification of the course pursued by Churchmen than the cold plea of the indifference and lawfulness of such ceremonies, and therefore, their obligation when enjoined. For ourselves, at least, we wish to take higher ground; and we are ready to concede to those who look with such suspicion on the "imaginative" part of religion (most wrongly so called, if thereby is meant an excitement by means of the senses of feelings which have no foundation in truth, for it is in fact an elevation of the mind by such means to the apprehension of most substantial verities,) that we might be open to their censure—to the censure of placing a needless stumbling block in the path of weaker brethren, did we merely consider it as a matter innocent and indifferent. But we freely profess that we consider it of the greatest moment, as an integral and divinely-ordained portion of religion, which cannot be neglected without grievous detriment; and on this the justification of our solicitude for it rests.

Educated persons may perhaps believe that they can dispense with it, not so those who ought to be the object of our tenderest concern, the poor of Christ. What can be the result to them of the present system of disparaging all symbolical acts, even the slender and constantly decreasing store which remains to us, but to degrade and condemn that visible world in which the poor wholly live, instead of exalting and sanctifying, and making it the avenue to the world invisible? With this unbridged gulf between the two, what can befal them but either to remain buried and grovelling in things of sense, or, in their unaided abrupt aspirations after heavenly things, to overreach themselves, and fall back upon unhealthy self-contemplation and excitement? Would that modern religionists could in some degree realize this, and they would be candid enough at least to bear with the earnestness of others if they cannot share in it!

Let it be observed in conclusion, that no censure is here intended or implied upon our own Reformation in this particular, nor is any opinion expressed as to whether each and every part of the ancient ritual that was discarded had become so inextricably linked with error as to render its abolition unavoidable. Such an inquiry is painful, unseemly, and in no wise profitable. All we wish to have acknowledged is the *principle*,—the principle of the *spirituality of forms*. If we could hope to persuade people to do this, to bewail the hard necessity which led to their curtailment, and to confess that it was because we had become too gross and sensual for them, not they too puerile and no longer needful for us; above all, if we could persuade them affectionately to cherish and observe those which our own Church still authorizes and enjoins, we should have better hopes of the progress of the Gospel amongst us, and of the success of the efforts which may be made to evangelize and reclaim the neglected masses both of our rural and our town population, than we now entertain.—*Soames' Hist. of the Reformation.*

From the New York American.

☞ The undersigned would, in this way, express his grateful sense of obligation for the kindness of his Reverend brethren, and other friends, manifested during the imminent exposure of his dwelling to the conflagration of last evening, principally in his own absence. The tender, by Mr. Henry R. Dunham, machinist, of his own services, and those of the workmen of his establishment, and that of the services of Mr. Creighton, and other gentlemen attached to Engine No. 5, are among the many instances of kindness for which his thanks, and those of his family, are justly due, and most cordially rendered.

Benjamin T. Onderdonk.

Franklin street, Sept. 24. 1839.

MARRIED,

At North Salem, Westchester co., on the 17th instant, by the Rev. Benjamin Evans, Mr. Floyd Keeler, to Miss Jane Purdy, daughter of the late Isaac Purdy, Esq.

DIED,

On the 14th instant, at the house of her son, Robert Weatherspoon, in Charleston, S. C., Mrs. Ann Sewell, late of this city, relict of Adam Sewell, in the 74th year of her age.

In Vienna, on the 12th of August, after a short illness, Phillip Rhinelander, of New York, in the 24th year of his age, son of the late Philip Rhinelander, of this city.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Festival of St. Luke the Evangelist, Friday, October 18, Malone, *Franklin county*, ordination A. M., confirmation P. M.

Twenty-first Sunday after Trinity, October 20, Potsdam, *St. Lawrence county*, ordination A. M., confirmation P. M.

Twenty-second Sunday after Trinity, October 27, Walden, *Orange county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queen's county. Seventeenth Sunday after Trinity, September 22, in St. George's Church, Astoria, instituted the Rev. John W. Brown into the rectorship of the parish. Morning Prayer was read by the Rev. William Staunton, rector of St. Thomas' Church, Ravenswood, assisted by the Rev. Alfred E. Ford, of New Jersey, who read the Lessons; the keys of the church presented to the new incumbent, in the name and behalf of the parish, by Mr. James Perrot, senior warden; and the sermon preached by the bishop.

In the afternoon, confirmed 3.

City of New York. In the evening, confirmed 1 in St. Mary's Church.

CALENDAR.

SEPTEMBER.

29. 18th Sunday after Trinity.

OCTOBER.

6. 19th Sunday after Trinity.
13. 20th Sunday after Trinity.
18 St. Luke.

NOTICES.

The Consecration of the Annunciation, corner of Prince and Thompson streets, by the Rt. Rev. the Bishop of the Diocese will take place on Wednesday morning next, October 2d, at half past 10 o'clock.

ST. MARK'S CHURCH.

A Collection will be made in St. Mark's Church, on Sunday Morning, Sept. 29th, in aid of the funds of the General Protestant Episcopal Sunday School Union.

ANNIVERSARY CELEBRATION

AT THE CHURCH OF ST. BARTHOLOMEW.

On Thursday Evening next, 3d of October, at 7 o'clock,

THE PROTESTANT EPISCOPAL TRACT SOCIETY,

THE NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY,

AND THE

EDUCATION AND MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF NEW YORK,

Will jointly celebrate their Anniversary,

On which occasion a *Collection* will be made in aid of the funds of the *Education Branch* of the Education and Missionary Society, much in need of the liberality of all Episcopalians friendly to that most interesting cause of our Church institutions.

By order of the Joint Committee of Arrangements.

Thomas C. Butler, Chairman.

The *Annual Meeting of the Protestant Episcopal Tract Society* will be held on Thursday next, the 3d of October, at 5 o'clock, P. M., at the Depository, No. 28 Ann-street, at which time an *election of Officers and Board of Trustees* for the ensuing year will be held.

PROTESTANT EPISCOPAL TRACT SOCIETY.

A special meeting of the Board of Trustees will be held at the Sunday School Room of St. John's Chapel, on Monday evening next, 30th inst., at 7 o'clock, to receive the report of the committee on the state of the society.

Pierre E. F. M'Donald, Sec'ry.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

A special meeting of the Board of Managers will be held at the Sunday School Room of St. John's Chapel, on Monday evening next, the 30th inst., at 8 o'clock, to receive the report of the committee on the state of the society.

Wm. H. Townsend, Sec'y.

☞ The Annual Meeting of the Education and Missionary Society of the Protestant Episcopal Church in the Diocese of New York, will be held at the Sunday School Room of St. John's Chapel, on Wednesday evening the 2d of October next, at half past 7 o'clock, for the Election of Officers, and other purposes. And its Anniversary will be celebrated at St. Bartholomew's Church, on Thursday evening the 3d of October next, at 7 o'clock.

G. G. Van Wagenen, Recording Sec'ry.

☞ The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, will meet at the Sunday School Room of St. John's Chapel, at half past 7 o'clock, on the evenings of Tuesday the 1st, and of Wednesday the 9th of October next.

G. G. Van Wagenen, Sec'ry.

☞ The Annual Meeting of the Corporation for the relief of the Widows and Orphans of deceased Clergymen, will be held in St. Paul's Chapel, on Friday evening, October 4th., at 7 o'clock.

Samuel Seabury, Secretary.

WESTERN NEW-YORK.

NOTICE.

The Annual Convention of the Diocese of Western New-York will be held in St. Luke's Church, in the city of Rochester, on Thursday, the 3d day of October 1839, at half past 10 o'clock, A. M. By order of the Bishop.

Pierre A. Proal, Secretary.

August 31, 1839.

ACKNOWLEDGMENTS.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the Gen. Prot. Epis. S. S. Union, during the week ending Sept. 26, from the following persons, viz.

Weeks, Jordan & Co, Boston; S Babcock, New Haven.

Packages have been forwarded from the Depository during the week ending Sept. 26, as follows:

To Weeks, Jordan & Co, Boston, one package, sent to S. Colman, Astor House; to Thomas Latimer, Philadelphia, one box, per Union Line; to George Pinniken, Great Barrington, Mass, one package, sent on board steamer Legislator; to Rev H S Atwater, care of Mr. Swan, one package, sent to Messrs Davenport & Van Pelt; to Rev Wm A Harris, Tuscambia, Alabama, one package, delivered Mr. Pollock; to J. Juliand, one package, sent to Stanton & Corlies; to Collins Hitchcock, Sandy Hill, one package, sent to Pope Catlin; to Sidney Babcock, New Haven, Con, one package, per steamer New Haven; to Rev J F Schroeder, D D, Flushing, L I, two packages, per steamer Statesman.

PRESS DEPOSITORY,

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to September 26, from the following persons, viz.

Rev T W Coit, New Rochelle, N Y; Rt Rev Bishop Onderdonk, city, 2; Whiting Griswold, Utica, N Y; H F Anners, Philadelphia; Rev Warner Hoyt, Ridgefield, Con. with remit; Rev J W Brown, Astoria, L I, N.Y, with remit; Rev R I Germain, Morristown, N J; Marsh, Capen, Lyon & Webb, Boston, Mass, 2; Joseph Gill, Richmond, Va, with remit; P M, Wheeling, Va; Rev E Embury, Penn Yan, N Y, with remit; W Blackwell, Peekskill, N Y, with remit; P M, Early Grove, N C; Leonard Woods, Brunswick, Me; Ross Antwistle, Phila: R P Williams, St Louis, Mo; Eugene Kissam, Albany, N Y; A E Miller, Charleston, S C; Mrs Emory, Burlington, N J; Rev Jas Hudson, Miramichi, N B; P M, West Rutland, Vt.

Packages have been forwarded by the Depository to the following persons

1 box to D Brunner, Baltimore, Md, per Philadel Rail Road Line; 1 package to Rev S F Jarvis, D D, Con, per steamer Charter Oak, for Hartford; 1 package to Rev Warner Hoyt, Ridgefield, Con, per steamer Nimrod, for Norwalk.

NEW YORK BIBLE AND PRAYER-BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

16th, a collection in St. John's Chapel, Rev. Dr. Wainwright, $87 23; since received from a member of the congregation, $1; 17th, collection in St. Paul's Church, Tompkinsville, by the hands of the Rev. A D M'Coy, rector, $10; 18th, collection in St. Paul's Chapel, Rev. Mr Higbee, $101 88; from sundry subscribers, $13.—Total, $213 11.

Contributions, donations, and annual subscriptions now due, will be thankfully received at the Bank of America, by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent.

Where may be had the Society's superior folio, octavo and 18mo editions of the Prayer-book. Bibles and Testaments in a variety of style.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

12th, from D A Cushman, Esq, a donation, $5; 17th, a collection in St Paul's Church, Tompkinsville, by the hands of the Rev. A D M'Coy, rector, $5; 19th, a collection in St. Peter's Church, Westchester, to constitute the Rev. Wm Powell rector, a life member, $10, and $5 50 for the disposable fund; 20th, from Rev. H. S. Atwater, a collection at Mount Morris, Livingston county, $7 28; from annual subscribers, $3.—Total, $35 78.

The receipts for this society have been peculiarly short of the preceding year; *its treasury needs the especial liberality of Episcopalians.* Contributions will be gratefully acknowledged by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

☞ New Tracts just published: "Degrees of Bliss in Heaven:" "Sunday the Sabbath a Delight;" "Richard Nelson."

GENERAL THEOLOGICAL SEMINARY.

The Treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the Seminary, viz.—From St Peter's Church, Westchester, in the diocese of New York, by the hands of the Rev Wm Powell, D D, the rector, $32 75; and from Mr R P Williams, of St Louis, Mo, by the hands of Mr. Louis Sherman, $2.

Wm. H. Harison, Treasurer.

New York, 26th Sept. 1839.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums:—viz.

From Christ Church, Poughkeepsie, Rev Dr Reed, rector, collection for missionary fund, $50. From St Peter's Church, Westchester, Rev W Powell, rector, collection for education and missionary fund, $60 67. From Zion Church, N Y, Rev Wm Richmond, rector, collection for education fund, $27 93, and for missionary fund, $26 17. From St Peter's Church, N Y, Rev Dr Smith, rector, collection per B B Howell, Esq, Treasurer for education fund, $27 17. From Grace Church, Lyons, Western N Y, Rev. S Cooke, (per J H Swift, Esq,) collection for missionary fund, $10.—Total, $201 94.

C. N. S. Rowland, Treasurer, 55 Water st.

Sept. 25, 1839.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 11th inst., has received the following contributions, viz.

From St. Paul's Church, Tompkinsville, Staten Island, N Y, by the hands of the Rev A D M'Coy, for domestic missions, $7. A missionary mite from a friend, subject to the order of Bishop Kemper, $3. Offerings of Trinity Church, Branford, Con, $11, equally divided, $5 50. The contribution of St. Anna's Church, Fishkill Landing, per Rev. Anthony Ten Broeck, rector, for the domestic missionary fund, $35. By the hands of A P Merrill, Esq, receiving agent at Natchez, Mississippi, part of contributions of Trinity Church, Natchez, $75. Remitted by C C Trowbridge, Esq, receiving agent at Detroit, Michigan, contribution from Christ Church, Green Bay, per the Rev Daniel E Brown, $10. Remitted by the same, contribution from Trinity Church, Monroe, per Rev. John Obrien, $3 50. Total, $144.

Sept. 28, 1839. James Swords, Treasurer.

YOUNG MEN'S (AUXILIARY) EDUCATION AND MISSIONARY SOCIETY.

The treasurer has further to acknowledge the receipt of the following annual subscriptions and donations, viz.

C Colden Hoffman, $10; Miss C S Hoffman, $3; M C H, $1 50; I T B Ketchum, $1; Case, $1; John Blunt, $1; Alexander V Blake, $2; N Babcock $1; Charles C Halsey, $1; John Halsey, $1; D H Haight, $1; R K Haight, $1; N K Anthony, $1; Wm H Crawford, $2.—Total, $27 50.

John H. Swift, Treasurer,

Sept. 24, 1839. 158 Water-street.

ORGANIST.—The advertiser, a competent man of many years experience, is desirous to obtain a situation as an Organist to an Episcopal Church, either in the country or the city of New-York, and to those who study the interest of the church, by the introduction of good music, the advertiser would, by every attention, be found a suitable person.

A line addressed to X. Y. care of Mr. Forman, 256 Grand street, New-York, will be immediately attended to. Sept. 28—3t*

MRS. LINCOLN PHELPS' INSTITUTE,

AT RAHWAY, NEW-JERSEY,

WILL be opened under competent teachers in all the branches of a useful, liberal and polite education, after the 6th of November next.

Sept. 28. tf

ABBEVILLE INSTITUTE, NEAR LANCASTER, PA.

THIS INSTITUTION, which is now offered for rent, was chartered by the Legislature of Pennsylvania, in 1835. It is situated about one and a half miles from the city of Lancaster, and is accessible in all directions by railroads and turnpikes. There are about 74 acres of first rate limestone land attached to the establishment. The buildings, with a fine garden attached, are very extensive, and in perfect order: having been formerly a gentleman's private residence, they abound with comforts not usual in similar establishments. There are in it all the accommodations, i. e. furniture, bedding, &c., necessary for 40 boarders. Being a chartered Institution, it is entitled by a law of the State, to receive from the State Treasury from $300 to $500 per annum, according as the number of its pupils varies from 15 to 40. It has heretofore been conducted by an Episcopal clergyman. There would be no objection, however, to placing it in charge of a layman of that denomination. Though under a Board of Trustees, the head of the establishment would be left to pursue his own plans as to discipline, studies &c., with no other restriction, than that it is to be conducted according to the usages and principles of the Episcopal Church.

Application, if by letter, post paid, to be made to the undersigned before the *1st of November next.*

S. BOWMAN.

Lancaster, Pa. Sep. 23, 1839. tn1

DOMESTIC SCHOOL FOR BOYS.

AT HAMILTON, MADISON CO., N. Y.

BY REV. J. A. BRAYTON.

THE excellencies of the Parental School, under the arrangement of a well-ordered family, are, it is believed, known and appreciated by many parents, desirous of giving their sons unusual advantages at an early age: to such this card is especially addressed.

The following are among the advantages calculated to be secured.

Adequate time for instruction.

A supervision of conduct at all times.

An intimate knowledge of the character of each individual, and consequently an opportunity of adapting instruction and discipline to the capacity and character of each.

The formation and improvement of the manners, such as are to be practised in intercourse with good society.

The cultivation of Moral Habits, by conversation, by religious instruction, and by seclusion from the influence of pernicious examples and practices.

The developement and training of the *intellectual powers*, a still more important end in Education than the acquisition of facts: and, in short, the constant direction toward the threefold object of Physical, Intellectual, and Religious culture and improvement.

The number of boys received will be limited to twelve, from the age of seven to fourteen. The studies will be either the *Classics*, preparatory to admission to a College, or, at the instance of parents, any course of Education pursued in under-collegiate schools. Terms,—$200 a year. Two vacations,—one of two weeks, including Christmas and New Years', and the other of one month in midsummer.

The first term to commence the 4th September ensuing. Residence in a very eligible part of the neat and healthy village of Hamilton.

Hamilton, Aug. 1839.

References.—Rt. Rev. Wm. H. De Lancey, Rev. Benjamin Hale, D. D. Geneva; Rev. J. C. Rudd, D. D. Rev. P. A. Proal, Hon. P Gridley, Utica; Wm. Constable, Esq. Constableville, Lewis Co. Wm. C. Pierpont, Esq. P. Manor, Jefferson Co. N. Y.; Hon. John C. Spencer, T. Romeyn Beck, M. D. Albany; Rev. John McVickar, D. D., Col. Coll., N.Y.; Hon. Thomas H. Rochester, Rochester; Hon. H. N. Howell, Canandaigua; Rt. Rev. Samuel A. McCoskry, Detroit.

Sept. 28tf

NOTICE.

MRS. SMEDES' Boarding and Day School, for Young Ladies, under the immediate supervision and care of the Rev. Albert Smedes, is now open for the reception of pupils, in the large and delightfully situated house, 168 Duane street, opposite the park in that street.

The room in which the school is held is one of the most spacious, well lighted and pleasant in the city, and being built in the rear of the main edifice, is perfectly quiet and retired. Parents and guardians are respectfully requested to call at the institution and make a personal investigation of every thing connected with it.

Boarders are received for $2 50 per annum, which includes tuition in English. The usual extra charges are made for modern languages, music, and the other accomplishments.

Sept. 21, 1839. tf

EDUCATION.

A GRADUATE of a British University wishes to procure a Professorship in a respectable literary Institution. He has had six years experience as a teacher in an European establishment of the highest class, and a residence of fifteen months in America, renders him not unacquainted with the mode of instruction pursued in this country. He teaches the English language in the widest acceptation of that term, Greek and Latin, with all the collateral branches, Geometry, History, Logic, Moral and Intellectual Philosophy, Political Economy, Natural Theology, Christian Evidences and Butler's Analogy.

He has finished the Theological course required for ordination in the Church of England, and has been accustomed to teach the Classics much more extensively than they are usually taught in America. With the Latin writers from Terence to Claudian, he is familiar, while the metres and other niceties of the Greek have long engaged his attention. It may be necessary state to that he would settle in no place in which he could not unite with an Episcopal society, and that the respectability of the situation would be considered by him more important than the emolument. His certificates will establish the correctness of his assertions, and his references will prove the genuineness of his certificates.

Address (post paid) L. L. B., Upper Post Office, New York. Sept. 21. 1839. 4t*

OUR PROTESTANT FOREFATHERS.

BY William Stephen Gilley, D. D., author of "Waldensian Researches," &c. &c. A new edition of the above valuable little work, just published and for sale by

Louis Sherman,

Sept. 21. 142 Fulton-street.

ENGLISH, CLASSICAL AND MATHEMATICAL TEACHER.

MR. R. PHIPPS having made arrangements to devote himself hereafter exclusively to private Tuition, will be glad to attend to individual Pupils or Classes, either at their parents' houses or at his own residence. Having been for many years engaged in the instruction of both sexes, he doubts not his experience will enable him to give perfect satisfaction to his patrons.

Testimonials from Gentlemen of the highest respectability, both in this state and in Massachusetts, whose children he has instructed, may be seen at his residence, near 18th street, 3d Avenue, N. Y.

Mr. P. can receive three or four young Ladies as Boarders, in his house, whose education, both moral and intellectual, he will carefully superintend. They will be treated in every respect as members of his own family. Young Ladies who have passed through the usual studies of the schools, and are desirous to continue them unincumbered by scholastic restraints, will, it is hoped, find this a desirable opportunity.

Sept. 14. 4t.

TROY EPISCOPAL INSTITUTE. This Institution was incorporated at the last session of the State Legislature. The following persons compose its first Board of Trustees: W. F. Walker, John D. Dickinson, Stephen Ross, Jonas C. Heartt, George B. Warren, Daniel Southwick, Silas K. Stow, Daniel Gardner, Henry Vail, Josiah Bouton, A. J. Rousseau, Elias Pattison, Anson Arnold, Ralph B. Roberts, George Gould.

Under these, the organization of the Board of Instruction is full and efficient. Every department is adequately supplied, and all placed upon such a footing as to give greater promise of permanence and usefulness than has heretofore been enjoyed.

Some modifications in the internal and financial arrangements of the Institute, suggested by experience, are in progress, and will be in operation at the opening of the next session.

The next, or Fall term, will commence on Friday, November 1, 1839.

It is very desirable that pupils should be present *punctually* at the opening.

Charges, as heretofore.

Applications for admission may be made to the Principal, the Rev. W. F. Walker, personally, or through the post office; or to John W. Mitchell, Esq., New York.

Mr. R. B. Roberts, Treasurer, will receive, and be responsible to patrons for, all moneys on account of tuition; and, also, take charge of that which may be left for the use of pupils.

Troy, September 6, 1838. 12t

WANTED an assistant in a small select school in the country. A theological student who understands the French language, or a Frenchman acquainted with the Latin language and Mathematics, would be preferred. Address H. A. Ulster, Ulster county, N. Y. '43 tf.

PRIVATE CLASS OF BOYS, in Burlington, N. J. Mrs. Emory, late of Baltimore, Md., will be prepared on the 16th instant to receive into her family a small number of Boys, under the constant direction of a competent tutor, bringing the most unquestionable references as to piety, high classical and mathematical attainments, and entire competency to prepare youth for college or mercantile life. The pupils will form a part of Mrs. E's own family, the discipline will be mild and parental, but strict and unyielding obedience to the regulations of the household will be exacted. Unremitting attention will be paid by Mrs. E. and family, as well as by the tutor, to advance the moral and intellectual improvement of the pupils and to promote their healthfulness and comfort. The religious instruction and worship of the family will be in accordance with the principles of the Protestant Episcopal Church. As regards beauty, healthfulness, and facility of communication with New York, Philadelphia, and Baltimore, the situation of Burlington renders it one of the most desirable locations in our country for such an establishment. The institution will be conducted according to the advice of the Right Reverend Bishop Doane, and no important arrangement will be made without his sanction. For all who may desire it, there are well qualified instructors in the French, Spanish, Italian and German languages; also, Drawing, Painting, and Music. The number of scholars will be limited to 16—therefore immediate application is desirable. Each pupil is expected to bring a Bible and Prayer-book.

As the first term will not commence till the 16th of September, there will be no vacation in October next but afterwards, the year will be divided into two terms of 5 months each: commencing the first Wednesday in May, and the first Wednesday in November.

Terms.—Board and Tuition, including fuel, lights, bedding, washing and mending, $125 per term of five months—payable in advance.

REFERENCES.

Rt Rev G W Doane, D D; Hon G D Wall; Burlington, N. J.

Rev Wm E Wyatt, D D; Rev I P K Henshaw, D D Baltimore, Md.

Rev Edmund M Van Deusen, Prince George Co. Md.

Wm Rawle, Esq; Benjamin Tilghman, Esq; Philadelphia.

S I Donaldson, Esq; I I Donaldson, Esq; William Woodville, Esq; Charles Howard, Esq; S O Hoffman, Esq; John Gibson, Esq; Richard Lemon, Esq; J L M Smith, Esq; Messrs I I Cohen & Brothers; Richard Stewart, M D; John Buckler, M D; Baltimore, Md.

F S Key, Esq, Washington, D C.

☞ Address Mrs. Eliza H. Emory, Burlington, N. J. Sept. 14—tf

FAMILY SCHOOL FOR BOYS,

STOCKBRIDGE, MASS.

REV. S. P. PARKER has *one* vacancy in his School. It has been in successful operation for three years and a half, and is now limited to Six Boarders. Its aim is *thorough* instruction, *adapted to the individual; religious* culture; and *home* influences.

He invites the attention of parents, who wish to place their children with a clergyman, carrying into a small family school, the discipline of the large schools with which he was for many years connected in Boston and this city.

Stockbridge is well known as a healthy and delightful village in the valley of the Housatonic, about thirty miles from Hudson. Carriages pass his door twice a day to the West Stockbridge and Hudson Railroad, five miles distant.

Mr. Parker has the liberty of referring to President Quincy, Cambridge; Hon. Edward Everett, and Hon. Daniel Webster, Boston. And to the Right Rev. Bp. Onderdonk, Rev. Drs. Wainwright, Eastburn, and Cutler; John Anthon, Esq., Hon. Murray Hoffman, Dr. Edward Delafield, Samuel Ward, Esq.; Frederick Sheldon, Esq.; Elihu Townsend, Esq.; Russel H. Nevins, Esq.; Eli Wainwright, Esq.; Robert Dyson, Esq.; Isaac Jones, Esq.; Herman Le Roy, Esq.

For particulars, address him, Stockbridge, Massachusetts.

Stockbridge, Mass. Sept. 6, 1839. Sep. 14—9tif

MISSES EDWARDS'

(FORMERLY MISSES GILBERT AND EDWARDS')

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

NEW HAVEN CONN.

THE winter term of this school will commence on the 1st of October; and the present proprietors nope, from their experience in teaching, to retain the confidence of their former patrons, and to give satisfaction to those who may hereafter patronize them.

Pleasant accommodations will be furnished for such young ladies as may be placed in the family: and under their immediate care all the branches of a finished education will be taught as hitherto; and particular attention will be paid to the manners, morals, and religious principles of the pupils.

Cards of terms will be furnished on application, and the most respectable references given.

New Haven, Sept. 10th 1839.

SELECT ACADEMY, with Male and Female Departments—in the basement story of St. Clement's Church, Amity-street, New York.

The Rev. James Sunderland would respectfully inform the citizens of New York, that instruction will be given at the above institution, in all the branches of study usually comprised in an English education, together with the Latin, Greek, and French Languages, including Music and Drawing. And, having taught successfully for some time in other cities, he flatters himself that he can, by assiduity and attention, secure the confidence of all who may intrust to his care the education of their children.

The terms for tuition are reasonable, but will be required quarterly in advance. The quarters commence September 1st, November 23d, February 15th, and May 10th. Vacations—the month of August, and Christmas week. No scholars will be received for a less time than one quarter; nor will any deduction be made for absence, except in cases of protracted sickness. The number of scholars will be limited to twenty-five.

For further information, apply to Mr. Sunderland, or Lady, at the above institution, or at their residence.

REFERENCES.

The Right Rev. Benjamin T. Onderdonk, D. D.
The Right Rev. Levi S. Ives, D. D. LL D.
The Rev. Lewis P. Bayard, D. D.
Also, the Patrons of the Academy.

Officers of Instruction.

The Rev. James Sunderland, *Principal.*
Mrs. R. M. Sunderland, *Assistant.*

Sept. 1—8t

SELECT SCHOOL FOR BOYS, ULSTER,

ULSTER COUNTY, N. Y.

THIS Establishment is beautifully situated on the west bank of the Hudson river, about one hundred miles from the city of New York. For beauty of location and scenery, Ulster village is surpassed by few, if any places on the river; while the salubrity of its air, and seclusion from the bustle and confusion of large places, admirably fit it for study and the education of youth: the spaciousness of the house, and the number of apartments, admitting of each two boys having a room to themselves, will administer to comfort.

The school is select, being limited to 16 scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with his Pupils is parental and social, (his discipline of the mildest kind,) that talent may be elicited, the disposition known and improved, while the mind is elevated and the best affections cultivated. The instructor and his scholars are companions and friends, associated together in affection at the family altar and family table, in their studies and amusements, that as far as practicable, improvement in manners, in morals, and in learning, may advance together.

The Terms.—The small number of pupils considered, are believed to be as low as any kindred establishment, $250 per annum, payable half-yearly, in advance, for all the branches of a finished English education, and all studies preparatory to admission to any college. All books and stationary furnished without extra charge.

A resident assistant is expected to teach the Modern Languages, for which there will be an additional charge.

There will be a vacation in each year, from the last Friday in July, to the first Monday in September.

No Pupil will be received for less time than one year, and none may be removed without three months notice.

No expenses will be incurred for articles of clothing, or any other necessary, beyond the sums placed in the hands of the Principal for that purpose.

It may be mentioned, for the information of those visiting their children or the school, that a steamboat plies regularly twice a week, between the village of Ulster and New York city.

Reference, by permission—to the Rt. Rev. B. T. Onderdonk, D. D.; the Rev. Jonathan M. Wainwright, D. D.; the Rev. M. Eastburn, D. D.; Mr. Philip Dater; Mr. W. A. F. Pentz, and Messrs. Barclay & Livingston, New York city; Mr. Henry Barclay, and Mr. William Clarkson, Saugerties, Ulster county; Gen. J. S. Smith, Kingston, Ulster county, N. Y.; Mr. Thompson S. Brown, Dunkirk, Chatauque county, N. Y.; Rt. Rev. H. U. Onderdonk, D. D., Philadelphia, Penn.; Rev. Dr. Wyatt, D. D., Baltimore, Md.

N. B. Two vacancies will occur about the first of October. Sept. 14. tf.

POETRY.

CORN FIELDS.

By Mary Howitt.

In the young merry time of spring,
When clover 'gins to burst:
When blue bells nod within the wood,
And sweet May whitens first;
When merle and mavis sing their fill,
Green is the young corn on the hill.

But when the merry spring is past,
And summer groweth bold;
And in the garden and the field,
A thousand flowers unfold;
Before a green leaf yet is sere,
The young corn shoots into the ear.

And then as day and night succeed,
And summer weareth on,
And in the flowery garden beds,
The red rose groweth wan,
And hollyhocks and sunflowers tall
O'ertop the mossy garden-wall:

When on the breath of autumn-breeze,
From pastures dry and brown,
Goes floating like an idle thought,
The fair, white thistle-down;
O, then what joy to walk at will,
Upon the golden harvest-hill!

What joy in dreamy ease to lie,
Amid a field new-shorn,
And see all round on sun-lit slopes,
The piled-up shocks of corn,
And send the fancy wandering o'er
All pleasant harvest-fields of yore.

I feel the day; I see the field;
The quivering of the leaves;
And good old Jacob and his house
Binding the yellow sheaves;
And at this very hour I seem
To be with Joseph in his dream.

I see the fields of Bethlehem,
And reapers many a one,
Bending unto their sickle's stroke,
And Boaz looking on;
And Ruth, the Moabitess fair,
Among the gleaners stooping there.

Again: I see a little child,
His mother's sole delight;
God's living gift of love unto
The kind, good Shunamite;
To mortal pangs I see him yield,
And the lad bears him from the field.

The sunbathed quiet of the hills;
The fields of Galilee,
That eighteen hundred years agone
Were full of corn, I see;
And the dear Saviour takes his way,
'Mid ripe ears on the Sabbath day.

O golden fields of bending corn,
How beautiful they seem!
The reaper-folk, the piled-up sheaves,
To me are like a dream;
The sunshine and the very air
Seem of old time, and take me there.

From the British Magazine.

THE BISHOP OF CALCUTTA AND LA MARTINIERE.

The Bishop of Norwich, in the debate on the Archbishop of Canterbury's motion in the House of Lords on the 5th of July, referred to the generalized scheme of religious instruction adopted for the institution of La Martiniere in Calcutta, and proposed it, on the sanction of its supposed author's name and character, to general applause and imitation. This Magazine long since contained an expression of very opposite sentiments on the same scheme; but it is desirable to review the subject now under a somewhat different aspect, not for the purpose of retracting or qualifying the former censure, but of ascertaining how far even this objectionable comprehension justifies that for which it has been thus recently alleged. His lordship appears to the writer of these pages to labor under a double misapprehension; first, as to the degree of generalization in religious teaching assented to in this instance by Bishop Wilson; and, secondly, as to the origination of the scheme from that respected prelate. We will begin, as the *historical* order requires, by clearing the latter point. But that there may be no mistake at the outset as to the statement made by Bishop Stanley, his words are here set down as reported in the *Times* newspaper of the 6th July:—

"He now came to a very delicate subject, which had been so much touched upon this evening—it was that of a system of education in which religion was divided into *general and special*. They had been taunted with that, and harsh language had been used towards the government for making this subdivision. He would read an extract from a paper in which that language had been used. It was said there—'Where had they found it? Was it in the primitive fathers? Was it in the foundation of the reformed Church? No. It was reserved for the crude and presumptuous analysis of the members of the privy council.' He could give an answer to that, and a most satisfactory one. The members of privy council had either made a most valuable discovery, or had been guilty of a plagiarism of a discovery *emanating from* a man whom they need not be ashamed of copying from. And who was that individual who had adopted that division? It was neither more nor less than a right rev. prelate, whose name when he mentioned it would command their respect and esteem—he meant that evangelical prelate, Daniel Wilson, Lord Bishop of Calcutta. Now, *what had he done?* There was established in India one of the finest institutions in the world, called 'Martinyar.' A person of the name of Martin went abroad many years ago as a private soldier; he was promoted to the rank of a major-general, and made a large fortune, which he left for the education of persons, without any reference to creed, in the principles of general education. He had in his hand a document showing that that object had been carried into effect. It was signed by Daniel Calcutta, Richard Pledger, and James Charles. He wished he could reverse the order there, and instead of James Charles, put Charles James at the top. (A laugh.) He wished, indeed, that the right rev. prelate would establish and promote a system so truly evangelical—so truly applicable to the wants and necessities of all. And yet *that very system* was condemned in England which was approved of in India, and which was carried on with most admirable and beneficial effects. They had heard much about the definition of general and particular religion; and that had been called general which applied to all those points in which dissenters and Roman Catholics agreed with the established Church. He was unwilling to enter into a discussion of such subjects in such an assembly as that, but could not avoid it. As to particular religion, it consisted in those points of discussion that were connected with the different denominations, and those were to be taught on particular days or particular hours by the ministers of each religious persuasion, so as to give to each class its due proportion of instruction. And yet that system was *in every respect* the same as the one proposed by the government here."

The real facts of the case are these:—The Bishop of Calcutta is but one of several official governors whom the decree of the Supreme Court in October, 1832, (shortly before Bishop Wilson's arrival,) appointed to administer in perpetuity the concerns of the institution founded by General Claude Martin. These are, the governor-general of British India and the whole of his council, the chief justice and the two puisne judges of the Supreme Court, the bishop and the advocate-general, together with four other persons to be chosen annually by these *ex officio* governors, to aid them in superintending the affairs of the charity. During the two first years in which Bishop Wilson acted in this capacity, while the school was building, as well as for the long period that had before elapsed since the testator's death, while the large sums bequeathed by him lay in the Supreme Court awaiting their adjudication, no doubt appears to have existed in the minds of any respecting the intended Anglican character of the embryo institution. The nomination of the bishop as a perpetual *ex officio* ruler sufficiently indicates the mind of the then chief justice (the late Sir W. Russel) and the court respecting the import of the will which they were to see carried into effect; and accordingly, when the first election of the four adscititious governors took place, a clergyman and three laymen of the Church of England were appointed: no thought was then entertained of the ministers of any other communion sharing the administration of the charity with the bishop, whoever might, in time to come, be admitted to participate in its benefits, and to require, out of school hours, the aid of separate religious teachers.

It was not till the year 1835 (soon after the number of governors was increased by the appointment of a legislative councillor from England) that, on the re-election of the four additional governors according to the prescribed constitution, it was proposed, in the place of two of the three laymen, who had retired, to associate with the yet remaining layman, and with the clergyman above-mentioned of the English Church, the most Rev. Dr. Robert St. Leger, vicar-apostolic of the see of Rome in Bengal, and the Rev. James Charles, the Scotch Presbyterian chaplain in Calcutta, the gentleman upon whose name the Bishop of Norwich has been so facetious in alluding to his elder brother on the English bench. The election of these two gentlemen (both highly respectable in personal character) did not pass without strong remonstrance and opposition on the part of the Bishop of Calcutta; and when the measure to which it was a designed prelude came before the governors, that is, the adoption of that distinction of "general and special religion" which Bishop Stanley unhappily advocates, and the exclusion from the school instruction under the latter name of all doctrines that are controverted among Christians, Bishop Wilson was at his post to resist on all points a plan so monstrous and so pernicious. A letter addressed by him to the then governor-general, and circulated among the body of governors, is now before the author of these remarks; a letter in which, while the impracticability of this scheme of teaching religion, and its repugnance to all sound principle and approved experience, is pointed out, its inconsistency also with the founder's intention in this instance is most ably argued and demonstrated. This letter made a powerful impression on the body of governors, and in particular convinced the most distinguished of their number to whom it was addressed. But among those who adhered to the bishop in this matter, no instance is more remarkable than that of the Rev. James Charles, who, little as he was disposed to allow the high claims of episcopacy, or its exclusive establishment in British India, yet declared, greatly to his honor, at the next meeting of governors, that as some recognized religious principle was necessary in the school, and he was not prepared to assert for the Presbyterian establishment, which he preferred, the commanding position in this institution that was necessary for that object, he voted with the bishop, that the established Church of England should be declared the source of authorized religious instruction to the inmates. Still there was a majority, though but a bare majority, against the bishop in this matter; but it was not deemed sufficient to carry, against such authority as appeared on the other side, a measure of so sweeping a nature as the exclusion from the instruction of the school of all points of religion that have been, or may be, controverted.

These events, so palpably inconsistent with the impression entertained by the Bishop of Norwich, took place in May, June, and July, 1835. What occurred in the following month, when the discussions terminated, though more painful to relate, yet proves that his lordship is no less mistaken as to the nature of the measure which alone succeeded at last, than in ascribing its origin to Bishop Wilson. What might have happened in a scale so evenly balanced, had the Bishop of Calcutta adhered inflexibly to the whole of what he had so strongly laid down in his letter, it is not easy to say.—Many may think, and the writer of these pages is disposed to accede to their opinion, that the firmer line of conduct would have been also the better policy; that a point of this nature could hardly have been carried into effect against the known reclamation of the bishop; (and but a few months of suspension of the obnoxious rule would have shown the utter futility of the argument by which it obtained a majority among the governors,—the idea that Roman Catholic children would be for the most part the objects of the charity; whereas, when the selection of children was made soon after by those governors who had most favored the scheme of comprehensive religion, the Church of England children were found to exceed by a most preponderating majority those of all the other communions, Roman Catholic, Armenian, and Presbyterian united.) Certain however it is, that by adopting, as the bishop conscientiously thought himself compelled by circumstances to adopt, a middle course, in which the *doctrines* and the *ministry* of the Church were separated, and the Church formularies of doctrine proposed to form the basis of religious instruction in the school, on the ground that no sound Christian of any denomination would object to them, the worthy prelate, while he did not succeed in this object with the adverse party, cut off from his supporters the only ground on which they could effectually resist the new and far less favorable compromise which then proceeded from their opponents. This compromise was,—to abandon totally the idea of an entirely generalized religion, from which *all* controverted doctrine was excluded, and to proscribe those parts only on which Anglicans, Roman Catholics, Greeks, Armenians, and Scottish Presbyterians, were opposed to each other. This compromise was not *proposed*, but merely *accepted* by Bishop Wilson; and he undertook to draw up, in conjunction with Dr. St. Leger, V. A., and the Rev. James Charles, a scheme of instruction on grounds common to their three communions and those of the Armenians and the Greeks.

The result of this singular delegation is before the writer of these remarks, in a small volume, published by the governors of the Martiniere, at Calcutta, in 1836. And whatever may be thought of the strangeness, the almost absurdity, of a formulary for common use being prepared by persons who cannot unite in Christian communion together, or jointly teach and apply even the simplest of the great principles which they hold commonly, though separately, —whatever the truly Catholic Christian will think of this, as a lame device of man for glossing over what it cannot in the least meet or cure, the confessed unhappiness and evil of the rent condition of the Saviour's body on earth; still, with respect to the documents themselves, (abstracted from all consideration of the ministry required for effectually inculcating them,) the least inspection will show how truly the capital verities of Catholic religion are there laid down, and how entirely they differ in that respect from the system of the British and Foreign School Society, or any other proceeding from the schools of generalized Protestantism. The principal catechetical instruction opens, like our Church Catechism, with the mention of the child's baptism, the privileges and duties of which are laid down as in that admirable compendium, with the addition of some matter taken from its concluding portion respecting the regenerating character, the requisites and conditions of that sacrament. Thence the instruction proceeds nearly in the words of our catechism, to the creed, the commandments, and the Lord's prayer, where it concludes. The omission of the mention of sponsors, and of all division in the commandments, except that of the Scripture versicles, at once strike an attentive reader as the fruit of the awkward compromise from which the document originated; but even these omissions, or the more serious one of the general doctrine of the sacraments, are not such as to disturb or materially impair the exhibition of Christian faith and duty in the parts that remain. Two litanies are added, one extracted from our own service book, the other from the Roman missal, in which, while nothing offensive to a Churchman has any place, nothing good is omitted, except it be the mention of procession in invoking the Holy Ghost. On the whole, little as the plan of these formularies is to be approved, or the exclusion of an authorized minister of the word from the post of a teacher of the school in which they are used, we might safely and with a clear conscience recommend them to Bishop Stanley as something very different from the general religion he meant to advocate.

From the Church.

THE DOCTRINE OF THE ATONEMENT.

From a Visitation Charge, by the Rev. G. Townsend.

Our ministry, my Christian brethren, is the ministry of reconciliation to God. It is the office of effecting the reconciliation of man to God. Before reconciliation there must have been enmity. Man, by reason of sin, was at enmity with God. This enmity arose from two sources, fear because of guilt, and fear because of the consciousness of continued sin. Our office is to teach men to be reconciled to God by removing this fear. We teach the removal of fear because of guilt, by preaching the expiation of the guilt of sin, by the sacrifice of Christ. We preach the removal of fear because of continued sin, by the impartation of the power of the Holy Spirit, to those who have faith in that sacrifice. The doctrine of reconciliation implies, therefore, three things: that man is a sinner, that sin can be pardoned, and that sin can be removed; and every thing which revelation relates to us of these things, is summed up in that one word, which accurately expresses the whole truth. That word is, the atonement. This word implies the causes, the means, and the result of reconciliation. Its causes are, the mercy of God, and the sin of man—the means, the propitiation by Christ—the result of receiving that propitiation, the bestowing the divine aid to sanctify and to renovate the soul. All our external services are but proofs of our faith in the atonement, which reconciles man to God; and there is no holiness, no true morality, but that which flows from faith in this atonement. Faith in Christ, working obedience in the heart and life, by love to God, is the one true religion. The preaching this doctrine of the atonement, therefore, is your first chief duty. It includes every other. On all occasions when you speak to the people, this doctrine must be, and ought uniformly to be, without the exception of any one sermon whatever, the expressed, or the implied foundation of all moral inference, and all spiritual instruction. This is the one truth. The pages of Revelation may, in one sense, be said to teach this alone; for all its history, facts, and inferences, refer to this, as the object for which alone all was written. The Bible begins with it, when it says, *the seed of the woman shall bruise the serpent's head*. It goes on with it, from the days of Abel to those of the apostles, in the perpetual offering of the sacrifices, which revealed, in their typical details, the Lamb of God. When John the Baptist, the connecting link between the Jewish and the Christian dispensations, pointed out Christ to his own disciples, who thereupon left him, to follow Christ; he declared Him, with reference to the atonement alone, to be the Lamb of God. When Christ went up to Jerusalem to die, he became our Sacrifice, our Passover, only to complete the work of His atonement, of which His death was the principal part; and which he undertook before the creation of the world. When He returned to His glory, His Apostles summed up all their teaching, in this one doctrine, *we preach Christ crucified*. The Epistles more especially dwell on this point, because the history of the Redemption of man being completed the mind is brought under the teaching of inspiration, to ponder this topic without interruptions. When we shall see Christ at the last, we shall "*look on Him whom we have pierced.*" The piercing of His hands, and His feet, was the sign of the completion of His Atonement: and He shall be known as the Atoner, when He comes again to judge us. Such is the manner in which the doctrine of the Atonement is the beginning, middle, and end, of the whole Book of Revelation. See too in what manner the Church, in full accordance with the Scripture, teaches the same truth. Every prayer we offer to God, is addressed him in the name of Christ: not alone as our prophet to instruct us, but as the sacred Intercessor of the new Covenant. We approach to God in the name of Christ, because Christ is the Mediator, who offers the prayers of his people. We pray to Christ as the Lamb of God, who taketh away the sin of the world. Men, women, children, the philosopher, and the uninstructed, all join in what we justly call *the Common Prayer*. In the Sacramental services of the Church, we thank God for Him who made upon the cross, the great sacrifice, oblation, and satisfaction for the sins of the whole world—and so I could go on, to prove to you, that the doctrine of the Atonement is the one great truth, which we always, on all occasions, systematically, *explicitly*, *prominently*, and uniformly keep in view: as the hope of our souls, the basis of our prayers, the foundation of all our faith, praise and gratitude, and the source of all that Christian holiness, of which morality is only a part, because morality is our duty to man, and includes not our duty to God."

UNITY OF THE EARLY CHURCH.

"The unity of the Church had not as yet (A. D. 200) been broken by any open secession from the whole body of Christians. This body, though consisting of many members, and dispersed throughout the world, was yet one and undivided, if we view it with reference to doctrine or to the form of ecclesiastical government. Every Church had its own spiritual head or bishop, and was independent of every other Church, with respect to its own internal regulations and laws. There was, however a connexion, more or less intimate, between neighboring Churches, which was a consequence in some degree, of the geographical or civil divisions of the empire. Thus the Churches of one province, such as Achaia, Egypt, Cappadocia, &c, formed a kind of union, and the bishop of the capital, particularly if his see happened to be of apostolic foundation, acquired a precedence in rank and dignity over the rest. This superiority was often increased by the bishop of the capital (who was called in later times the Metropolitan) having actually planted the Church in smaller and more distant places, so that the Mother Church, as it might literally be termed, continued to feel a natural and parental regard for the Churches founded by itself. These Churches, however, were wholly independent in matters of internal jurisdiction, though it was likely there would be a resemblance, in points even of slight importance, between Churches of the same province.

Early in the second century we find proofs of Churches, not only in neighboring provinces, but in distant parts of the world, taking pains to preserve the bond of unity, and to show themselves members *of one common head*. The term *catholic* or *universal*, as applied to the Church of Christ, may be traced almost to the times of the Apostles; and every person who believed in Christ was a member of the Catholic Church because he was a member of some particular or national Church which was in communion with the whole body. We have already seen instances of this communion being preserved or interrupted between the members of different Churches; and the anxiety of the early Christians upon this point is shown by the custom of bishops, as soon as they were elected, sending a notification of their appointment to distant Churches. When this official announcement had been made, any person who was the bearer of a letter from his bishop was admitted to communion with the Church in any country which he visited; but these *communicatory letters* as they were called, were certain to be denied him if any suspicion was entertained as to the unsoundness of his faith. It may be supposed that these precautions were very effectual in preserving the unity of the Church, and in preventing diversity of doctrine. The result was, as has been observed, that up to the end of the second century no schism had taken place among the great body of believers. There was no Church in any country which was not in communion with the Catholic or Universal Church, and there was no Church in any particular town or province which was divided into sects and parties.—*Dr. Burton's History of the Christian Church.*

From the British Magazine.

THE OXFORD EDITION OF THE NEW TESTAMENT FOR THE FRENCH REFUGEE CLERGY.

The following letter has appeared in the "Oxford Herald:"—

SIR,—The Lord Bishop of Norwich, in his speech in the House of Lords on the notable education scheme, is said to have asserted, that "when the French emigrants were driven, during the excesses of the revolution, to seek in crowds an asylum in this country, it was singular that the University of Oxford published a large edition of the Rheimish version [of the New Testament] and disseminated it among the people, who received it as a boon worthy of the University of Oxford to bestow."—*Globe*, Saturday, July 6.

What we all complain of is, that the Roman Catholics insist upon the introduction of the Douay or Rheimish version, *in English*, of the Holy Scriptures into all schools and other establishments where the Scriptures are allowed to be read, and over which they have any control; and it would be something in their favor, if the University of Oxford had done that which the Lord Bishop of Norwich roundly asserted to be the fact. Unhappily, however, for his lordship's argument, the University of Oxford has not acted so inconsistently. In the year 1795 an application was made to the delegates of the University Press, on the part of the French refugee clergy, to print the *Latin* Testament of the *Vulgate* translation, so that it might be sold at a very low price to the unfortunate persons who, for conscience' sake, had been driven to seek protection in this country. The delegates acceded to the request, and printed two thousand copies of the book; but, before its publication, it was proposed to convocation "to make a present of the said edition to the said clergy, and to charge the whole expense of the same to the University Press account;" and this, to the honor of the University, was done.

The statement of the Bishop of Norwich was received with cries of "hear, hear!" It may now be fairly hoped that his lordship and his eulogist, the *Globe*, having the facts thus laid before them, will retract an assertion which proves to have been unfounded.

I am, sir, yours, &c.

A MEMBER OF CONVOCATION.

From the British Magazine.

Selections from the Metrical Paraphrases on the Psalms, the Book of Job, and other portions of Holy Scripture. By GEORGE SANDYS, Esq. With a Memoir of his Life and Writings, by the Rev. Henry John Todd, M. A., Chaplain in Ordinary to her Majesty, and Archdeacon of Cleveland. London: J. G. and F. Rivington. Pp. 80.

George Sandys was the youngest son of Dr. Edwyn Sandys, Archbishop of York. He was born at Bishops Thorpe in 1577, and in 1589, became a member of St. Mary Hall, Oxford. How long he remained at the University, and whether he took a degree, there is no evidence. About twenty years after the commencement of his academical studies, he began his travels, the account of which he published in 1615. He visited Egypt, Palestine, and Italy; and the specimens which Mr. Todd extracts from his "Narrative" are curious and interesting. On his return to England, Sandys was sent on a mission to Virginia, and was soon after appointed one of the Gentlemen of the Privy Chamber to Charles I. With persons of the same rank, and of taste and talents like his own, succeeding years associated him, particularly with the all-accomplished Lord Falkland, Dr Sheldon, Dr. Morley, Dr. Hammond, Dr. Earle, and Chillingworth. He died in March, 1643, at Bexley Abbey, Kent, the house of his niece, the Lady Margaret Wyat, daughter of his eldest brother, Sir Samuel Sandys. He was buried in the chancel of the church. "Over his grave," says Mr. Todd, "there is no remembrance; but the parish register is not without this justly honorable notice of him: 'Georgius Sandys, *poetarum Anglorum sui sæculi facile princeps*, sepultus fuit Martii 7, stylo Anglic. An. Dom. 1643.'"

Beside the narrative of his travels, Sandys published (to quote the words of good Isaac Walton) an "harmonious translation of the *Psalms of David*, the *Book of Job*, and other poetical parts of Holy Writ, into most high and elegant verse." It would seem, from the selections from these metrical paraphrases in the work under review, that they are deserving of the encomiums just cited. Mr. Todd, indeed, remarks, that many portions of Sandys' version of the Psalms, and in their original form, present a powerful claim for introduction into any collection "by authority to be established for our Church service;" and he concludes his "introduction" by styling Sandys a religious poet, and admirable scholar, whose many labors are remarkable for purity of language, sweetness of verse, and a truly devotional spirit.

The following is Sandys' dedication of his poems to his royal master:

"TO THE KING.

"Our graver Muse from her long dream awakes,
Peneian groves and Cirrha's caves forsakes;
Inspired with zeal, she climbs the ethereal hills
Of Solyma, where bleeding balm distils,
Where trees of life unfading youth assure,
And living waters all diseases cure;
Where the sweet singer, in celestial lays,
Sung to his golden harp Jehovah's praise.
From that fall'n temple, on her wings, she bears
Those heavenly raptures to your sacred ears."

VILLAGE CHURCHES IN ENGLAND.

Blessings on those old gray fabrics that stand on many a hill, and in many a lowly hollow, all over this beloved country! for as much as we would reprobate that system of private or political patronage by which unqualified, unholy, and unchristian men have been sometimes thrust into their ancient pulpits, I am of Sir Walter Scott's opinion, that no places are so congenial to the holy simplicity of Christian worship as they are. They have an air of antiquity about them, a shaded sanctity, and stand so venerable amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imaginations and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel this is not our abiding place. Those antique churches, those low, massy doors, were raised in days that are long gone by; around those walls, nay beneath our very feet, sleep those who, in their generations, helped each in his little sphere, to build up our country to her present pitch of greatness. We catch a glimpse of that deep veneration, of that unambitious simplicity of mind and manner, that we would fain hold fast amidst our growing knowledge, and its inevitable remodelling of the whole framework of society. We are made to feel earnestly the desire to pluck the spirit of faith, the integrity of character, and the whole heart of love to kin and country, out of the ignorance and blind subjection of the past. Therefore it is that I have always loved the village church; that I have delighted to stroll far through the summer fields, and hear still onward its bells ringing happily; to enter and sit down among its rustic congregation, better pleased with their murmur of responses, and their artless but earnest chant, than with all the splendor and parade of more lofty fabrics.—*W. Howitt.*

How happy are those whose cultivated minds can, at all times, draw resources from themselves! To such, solitude is never irksome, and amusement charms with double zest.—*Saint Pierre.*

JERRAM ON INFANT BAPTISM.—Conversations on Infant Baptism, by Charles Jerram, A. M., Vicar of Cobham. Also, A Conference between two Men who had Doubts about Infant Baptism, by the Rev. W. Wall, author of the "History of Infant Baptism." Just published, and for sale by LOUIS SHERMAN, 142 Fulton-street.
August 8, 1839. tf

ORGANS.—GEORGE JARDINE, *Organ Builder*, 459 *Broadway, Corner of Grand-street, New York.*—Church and Parlor Organs, and Church Organs with finger and barrel movements combined, of inestimable use in country churches, where organists cannot always be obtained.

N. B. The gold medal of the American Institute awarded to G. J. for the best instruments, both at the fairs of 1837 and 1838.
June 26. 1 in 2w—6m.

THE TUSCULAN QUESTIONS of Marcus Tullius Cicero, in five books. 1. Contempt of Death. 2. Bearing Pain. 3. Alleviation of Sorrow. 4. Perturbations. 5. Virtue Sufficient for Happiness. Translated by George Alexander Otis, Esq., member of the American Philosophical Society, translator of Batta's History of the War of Independence. A fresh supply just received, and for sale by LOUIS SHERMAN, 142 Fulton-st.
August 17, 1839. f

HISTORY OF THE CHURCH. By Rev. F. L. HAWKS, D.D.

It is probably known to most of the members of the Protestant Episcopal Church in the United States, that for some years Dr. Hawks has been engaged in collecting materials, both at home and abroad, and in writing the history of the several dioceses of the communion to which he belongs.

That he is entitled to the confidence of Episcopalians, in his undertaking, is shown in the following request of the General Convention of the Protestant Episcopal Church in the United States.

Resolved, That the Rev. Dr. Hawks is earnestly requested to proceed, with such despatch as his other engagements and the importance of the work shall allow, in the discharge of the great work intrusted to him by this Convention, as historiographer of the American Church.

The second volume of the above work is just published, and now ready for delivery.

It is comprised in five hundred and thirty-six pages royal octavo, and has been got up in a style equal to any book ever issued from the American Press. Published and sold by

JOHN S. TAYLOR, Brick Church Chapel.

N. B. Clergymen and others holding subscriptions to the above are requested to forward them to the publisher as soon as practicable.
July 19, 1839. 12t.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric. First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem."—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will be ceive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

WEST HOBOKEN INSTITUTE FOR BOYS. REV. W. W NILES, Principal. This Institution is designed to give a *thorough Christian* education, moral, intellectual and physical—English, Classical or Mercantile, to the sons of parents desirous of placing their children near the city, and yet, of having them wholly removed from its temptations.

The location, one mile and a half from Hoboken Ferry, is not surpassed by any in the neighborhood of New York; scarcely, perhaps, by any in the world. The number of pupils is limited to 25. These, whether in doors or out—by night or by day, are never left alone: but are constantly attended by their Teachers.

References—Rt. Rev. B. T. Onderdonk, and the clergy of the city generally; Prof. J. Orville Taylor, of the New York University; also the parents of children in the Institution, the names of whom, together with a prospectus, may be had at the rooms of the American Common School Society, No. 128 Fulton street, up stairs. Boys under 12 years of age preferred. No parent, who cannot consent to have his son submit to the self-denial of a thorough training in all respects, need think of placing him at this Institution. july 27 tf

ORGANS FOR SALE. An elegant Swell Organ, in a Mahogany case, having the following stops. Open diapason, stopped diapason, principal fifteenth, and trumpet; size 10 feet high, 6 feet wide, 3 feet 6 inches deep.

Two swell Organs with same stops as above, in handsome painted cases.

Five parlor Organs of various descriptions. Also, a large second hand church Organ, now standing in Dr. Skinner's church, Mercer-st., which if not sold by the 1st September, will be to hire.

An Organ of six stops, standing in All Saints' Church Henry-st.

A second hand parlor Organ. Apply to
Aug. 24. HENRY ERBEN, Centre-st.

JUST RECEIVED, Select family and parish sermons. A series of evangelical discourses, selected for the use of families and destitute congregations, by the Rt. Rev. C. P. McIlvaine, D. D. Bishop of the Prot. Epis. Church in the Diocese of Ohio; with a preliminary address by the same. Vol. ii. LOUIS SHERMAN, Prot. Epis. Press.
Also the first volume for sale as above. 142 Fulton-st.
Aug. 24

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol. II. contains Bishop Sumner on Apostolical Preaching and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D, late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters, Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.—DEPOSITORY No. 28 ANN STREET, two doors below Nassau street.
Under the superintendence of
JOHN W. MITCHELL, *Chairman*.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the Depository.

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register; Minute Book; General Class Book; Teacher's Roll Book; Smaller Class Book, stitched in covers; Improved Class Book, do.; Alphabet and Reading Cards; Lord's Prayer, on cards; the Creed Ten Commandments, first table, on cards; second table. do.; Paraphrases on the Collects.

INSTRUCTION BOOKS

System of Instruction; Protestant Episcopal Sunday School Book, No. 1; do. No. 2; do. No. 3; Questions on do. from No 1 to 4; First Truths; Catechism No 1; do No. 2; do. No. 3; Lloyd's do.; Manual of Short Prayers; Catechism No. 4, (by Cuming;) Church Catechism Church Primer; Sunday School Office of Devotion; Sunday School Psalms and Hymns; Companion to the Book of Common Prayer; Questions on the Collects; Harmony of the Creeds Scripture Instruction; Duty to God; Collects from the; Prayerbook; epistles and gospels from the same; Bible Companion, two vols.; Catechism on the Collects, half bound; Questions on the Gospel of St Matthew; Questions on the Epistles and Gospels, art 1; do. art 2; Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo works, making 58 volumes, numbered consecutively. at 20 cents per volume, or $11 60 per set. Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo works published by the Union making 5 volumes, at $1 per set

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 142 FULTON STREET.
H. COTHEAL, *Treas. and Agent*, 142 *Fulton st.*

BIBLES, PRAYER-BOOKS, DEVOTIONAL AND MISCELLANEOUS WORKS, PUBLISHED AND FOR SALE BY THE PRESS.

Bibles, 8vo and royal 18mo, all bindings.
Testaments, muslin and sheep, various prices.
Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings.
Devotional Sonnets, all bindings.
New Psalms and Hymns, 8vo, 12mo royal 18mo all bindings.
Communicant's Companion (pocket edition,) all bindings.
Life of Bishop Heber, two vols. 8vo.
Parish Library, vols. 1 to 13, boards and calf.
Bishop Sumner's Help to Domestic Instruction and Devotion.
Lectures on St. Matthew and St. Mark, boards and half-calf.
Lectures on St. Luke, do.
Bishop Bloomfield's Manual of Family Prayers, various bindings.
Weller Tracts: vol. i. containing No 1 to 5, vol. ii containing No. 6 to 8.
Sacra Privata, by Bishop Wilson, various bindings.

TRACTS.

McEllen Tracts.—1. The McEllen Family.
2. The Baptism.
3. Family in Eternity.
4. The Meeting of the Travellers, all bound in one volume.
History of a Pocket Prayer-book.
A Farmer's account of his Conversion.
Early and Professional Years of Hobart, in 2 vols, 12mo, bound in muslin: by Rev. John McVickar D. D., Professor in Columbia College.
A choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository
Tracts.—All the Protestant Episcopal Societies' Tracts, at 15 pp. for one cent. sep1

☞ *All Orders, Remittances, and business communications* should be addressed HENRY COTHEAL,
Treas. and agent, 142 Fulton st.

* Adopted at the last general Convention as the standard book.

THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 142 Fulton street, at Three Dollars per annum, in advance.

AGENTS.

Charles Stimpson, jun.	Boston, Mass.
Rev. Charles Burroughs.	Portsmouth, N. H.
Sidney Babcock	New Haven, Ct.
S. Barnard.	Buffalo, N. Y.
Oliver Steele.	Albany, N. Y.
John W. Jones.	Louisville, Ky.
Z. Clark.	Troy, N. Y.
Arius Nye.	Marietta, Ohio.
Geo. W. Donohue.	Philadelphia.
Rev. E. E. Ford	Augusta, Ga.
A. E. Miller.	Charleston, S. C.
P. B. Demill, Esq.	Detroit, Michigan.
Armstrong & Berry.	Baltimore, Md.
Rev. F. F. Peake.	Fayette, Mo.
Messrs. Hotchkiss & Co.	New Orleans.
Rev. Samuel R. Crane	Ohio City, Ohio.
Smith & Crowell.	Maumee City, Ohio
Ruffin Smythe.	Randolph, Tenn.
Rev. J. T. Wheat.	Nashville, Tenn.
Messrs Bell & Entwistle.	Alexandria, D. C.
Henry H. Hoffman, Post Office Clerk,	Quincy Ill